The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 18.—WHOLE NUMBER 1110.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for June.

27 Third Sunday after Trinity.
29 St. Peter, Apostle.

JULY.

4 Fourth Sunday after Trinity.
11 Fifth Sunday after Trinity.
18 Sixth Sunday after Trinity.
25 Seventh Sunday after Trinity—St. James, Apostle.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 10.

BELSHAZZAR.

For seventy years had Israel worn the Chaldee's galling chain,
And many an eye was wrung with grief, and heart was bowed with pain;
And tears of bitterness atoned the Temple's splendor gone,
And Zion's hill, where God had placed the glories of His throne—
Oh! often by Euphrates' stream the mourning Hebrew strayed,
Anon he woke the long-hushed harp—anon he wept and prayed;
And sullen echoes answered from Euphrates' gloomy waters,
Echoes that mocked the grief of Jewry's sons and daughters.
Sad echoes that recalled the days, when Jehovah's mighty Hand
Guided them through the Red Sea waves, all safe as on dry land,
Reviving to the eye the darkened glories of Sinai,
Rocked to its base beneath the burning tread of Adonai;
'Mid thunderings and lightnings gleaming on that God-writ stone,
While the Prophet's face, as he descended, like a glory shone;
Echoes that brought back the land where milk and honey flowed,
And Jordan's stream yet destined for the baptism of God;
The conquered Hivite—Jebuzite; and Gideon's—Joshua's sword,
Cities and heroes prostrate by the might of Israel's Lord;
The bright Shechinah that once burned between the cherubim,
For aye withdrawn by God; its place once glorious, dark and dim;
Sad images were those that rose from echoes as they strayed
'Mong strings that lent the exile's harping music's darkest shade;
Upon the willow hangs the harp, the minstrel can but weep,
As the sad notes that through the strings in fitful pauses sweep—
"Shall the conquered sing the song of Zion in a stranger land?
"How *can* we sing the Lord's song at a conqueror's command?
"Oh! Babel's daughter! happy he who in vengeance for our groans,
"Shall dash thy godless children down, aye—even to the stones.

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(To be continued.)

HIBERNICUS.

Selected Matter.

From the London Evening Journal of May 31.

Society for the Propagation of the Gospel, and the American Church.

A meeting of the Society for Propagating the Gospel in Foreign Parts was held on Saturday, for the purpose of welcoming the Rev. Dr. Wainwright, as the representative, though from the circumstances of the case informally chosen, of the American bishops. The meeting, though summoned at the shortest notice, was as well attended as the boards usually are. The Archbishop of Canterbury was in the chair. There were present—Lord Harrowby; Bishops of London, Bangor, Salisbury, Gloucester and Bristol, Lichfield, Oxford; J. R. Mowbray, Esq., and P. Cazenove, Esq., treasurers; Archdeacons Shortland and Bethune; Rev. Dr. Spry, Rev. Sir H. Dukinfield, W. W. Bird, Esq.; Rev. H. Mackensie, Rev. J. P. Gell, Rev. E. P. Edldrupp, F. H. Dickinson, Esq., Rev. S. Smith, Rev. W. L. Hussey, Rev. D. Moore, Rev. W. G. Humphry, Rev. A. Alston, Rev. — Butler, Rev. Dr. Wesley, Rev. — Whitehead, Rev. T. Fuller, Rev. T. Stooks, Rev. B. Belcher, Rev. N. Wade, T. Turner, Esq.; the Secretaries, Rev. E. Hawkins, Rev. W. T. Bullock, and many others.

Mr. Hawkins shortly explained the reason for calling the meeting.

The President welcomed Dr. Wainwright, regretted the absence of many of the bishops, and expressed the great pleasure he felt at receiving, as president, so worthy a representative of the American Church. At the close of his remarks, the Archbishop withdrew in consequence of the pressure of other business, and the Bishop of London took the chair.

Dr. Wainwright then proceeded to deliver a long and able address, in which he touched on the history of his own Church, its depressed state at the beginning of the last century, its gradual growth and present strength, which he traced not merely to the missions of the society, but to its educational influence in supplying books of sound theology, many of which are still to be met with in America, and by means of which the laity had been instructed in the principles of the Church no less than the clergy. The latter had found the laity valuable coadjutors in forming their ecclesiastical system immediately on the declaration of independence, when they obtained the episcopate from Great Britain, so long withheld from them by the jeolousy and mistaken policy of England. He alluded with great ability and good feeling to the present state of the sister Churches, and the lessons they may draw from each other, and presented an illuminated copy of the following resolutions, which had emanated from a meeting of bishops, called together by himself as the secretary of the House of Bishops, with the sanction of the senior bishop, with whom it was possible for him to communicate immediately. The meeting, and the delegation given by it to him and to the Bishops of Michigan and Western New York, was informal only through the impossibility of communicating with the senior bishop and the others in time to have a meeting of the whole house. He also explained that, on account of the impending trial of Bishop Doane, it was impossible for the two bishops delegated to come over. This they hope to do at a future time, and one of them would have most gladly come even for a day to attend the anniversary, could it have been possible for him to return to America in time.

"Proceedings of a Meeting of Bishops, held in the City of New York, April 29, 1852.

"The Rt. Rev. Bishop Brownell, of Connecticut, the senior bishop east of the mountains, having invited his brethren in the episcopate to meet him in the city of New York, on the 29th day of April, 1852, to take into consideration the resolution of the Society for the Propagation of the Gospel, transmitted by his Grace the Archbishop of Canterbury to the Secretary of the House of Bishops, the following named bishops assembled pursuant to said invitation:—

"The Right Rev. Thomas Church Brownell, D. D., LL.D., bishop of the diocese of Connecticut; the Right Rev. John Henry Hopkins, D. D., bishop of the diocese of Vermont; the Right Rev. George Washington Doane, D. D., LL.D., bishop of the diocese of New Jersey; the Right Rev. Samuel Allen M'Coskry, D. D., Bishop of the diocese of Michigan; the Right Rev. William Heathcote De Lancey, D. D. LL.D., bishop of the Diocese of Western New York; the Right Rev. William Rollinson Whittingham, D. D., bishop of the diocese of Maryland; the Right Rev. Manton Eastburn, D. D., bishop of the diocese of Massachusetts; the Right Rev. John Kewley Henshaw, D. D., bishop of the diocese of Rhode Island; the Right Rev. Carlton Chase, D. D., Bishop of the diocese of New Hampshire; and the Right Rev. John Williams, D. D., assistant bishop of the diocese of Connecticut.

"The bishops attended divine service in St. John's Chapel, where morning prayer was said by the Rev. Jona. M. Wainwright, D.D., secretary of the House of Bishops, assisted by the Rev. Benj. I. Haight, D. D., who read the lessons. The concluding collects were offered, and the benediction pronounced by the Right Rev. Bishop Hopkins.

"After the service the bishops retired to the room attached to the chapel, appropriated to their use. The Right Rev. Bishop Brownell was called to the chair, and the Rev. Dr. Wainwright was appointed secretary.

"The following preamble and resolutions were then adopted:

"Whereas the Society for the Propagation of the Gospel in Foreign Parts, by a resolution transmitted through their president, the Archbishop of Canterbury, have requested the bishops of the Protestant Episcopal Church in the United States of America to 'delegate two or more of their number to take part in the concluding services of the society's jubilee year, which will end on June 15, 1852;' and whereas a very large majority of the bishops of the said Church have expressed their desire that a meeting of the Bishops should be convened, in order that a respectable and suitable notice might be taken of the resolution of the venerable society.

"Therefore, be it resolved by the bishops now assembled,

"1. That our thanks are due to the Society for the Propagation of the Gospel for their act of brotherly kindness and Christian courtesy; and that in cordially responding to the same, we regret that no such communication between the Bishops of this Church as would authorize the formal appointment of a delegation from their number, in compliance with the request of the venerable society, has been found practicable.

"2. That the bishops now present, on their own behalf, and in the belief that their actions will be approved by their absent brethren, do request the Right Rev. the bishops of Michigan and Western New York to be present, and participate in the solemn services with which the society's third jubilee year will be closed.

"3. That the Protestant Episcopal Church in these United States is deeply indebted for its planting and early nurture in this western continent to the charitable efforts of the venerable society, and that the Bishops of Michigan and Western New York be requested to express to the society our grateful sense of obligation for the same.

"4. That we devoutly bless God for the great success which has crowned the labors of this first Protestant missionary society, in planting the Church of Christ, and causing His Gospel to be preached on every continent, and in the islands of the sea.

"5. That the proceedings of the venerable society, with a view to strengthen the bonds of Christian union, and to promote closer and more frequent intercourse between the mother and daughter Church, by inviting the latter to join in the services at the commencement of the jubilee year, in June, 1851, and by now renewing the invitation at its close, call forth the warmest sympathies of the Bishops now assembled; and they assure their brethren the bishops and clergy of the Church of England, that it would afford them the sincerest pleasure to welcome any of their number at the next triennial meeting of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, to be held during the meeting of the General Convention, which assembles in the city of New York on the first Wednesday in October, in the year of our Lord 1853.

"6. That the secretary be appointed to convey these resolutions to the Archbishop of Canterbury, as president of the Society for the Propagation of the Gospel.

"The meeting then adjourned.

"Attest, THOMAS CHURCH BROWNELL
(Bishop of Connecticut), Chairman.

"Jona. M. Wainwright (Secretary of the House of Bishops), Secretary."

The Bishop of London acknowledged the receipt of the American bishops' answer to the society's invitation in a few appropriate remarks.

The Bishop of Oxford moved, and the Bishop of Bangor seconded, the first resolution:

"That the society has heard with sincere delight that at a meeting of the Bishops held in New York, on the 29th of April last, the Right Rev. the Bishops of Michigan and Western New York were deputed by their brethren to proceed to this country, to take part in the concluding services of the jubilee year, in compliance with the invitation to that effect transmitted by the society through its president, his Grace the Archbishop of Canterbury."

Lord Harrowby moved, and the Bishop of Salisbury seconded, the second resolution:

"That while the Society deeply regrets the intervention of causes which have prevented the fulfilment of the proposed mission, it regards the appointment of a delegation of bishops as a recognition on the part of the American Church of the great principle which animates our own—a desire to strengthen the bonds of Christian communion between two distant portions of the same Apostolic Church, which seem in the Providence of God to have been set in the two hemispheres for the same special purpose, of maintaining in its primitive purity and integrity the Faith once delivered to the Saints."

Dr. Spry moved, and Mr. Dickinson seconded the third resolution:

"That the society desires to welcome the Rev. Dr. Wainwright with every expression of brotherly affection and good will, and further requests him to communicate to the House of Bishops, of which he is the official representative, and through them to the clergy and laity of their several dioceses, the society's earnest desire to cultivate feelings of Christian fellowship with brethren between whom and itself so long and dearly cherished a connection has subsisted."

The different speakers, and especially the Bishops of Oxford and Salisbury, and Lord Harrowby, noticed the examples of orderly government and social organization which the United States afforded in Church no less than in state; and the meeting appeared cordially to approve of the union of English stability and American enterprise, which must be the consequence of better acquaintance and hearty intercommunion between these two great branches of the Church. Good must result to both; each may learn from the other. As in politics, so in religion; due subjection to authority, order, truth, and religion may, it is to be hoped, be still more widely extended, and flourish more, over that part of the world which is occupied by the Anglo-Saxon race—a race of which it may be said, that it has shown more than many others, a disposition to duly to use, rather than to abuse, these great gifts and duties.

The great cause of synodical action among ourselves cannot but be helped on most materially by such brotherly meetings of members of the same Church as this was.

From John Bull of May 31.

The Oxford University and its Reformers.

The Report of the Oxford University Commission is at last before the public. Its recommendations, forty-seven in number, are, as the Commissioners themselves observe, "very different, both in kind and importance." To deal with them in detail, is a task not to be undertaken in the columns of a newspaper. It would fill folio volumes equal in bulk to the formidable blue-book in which the labors of the Commissioners, and their opinions, are recorded. Happily, however, the appreciation of the merits of the report is not dependent on the details of the system which the Commissioners propose to substitute for the present organization of the University. There are certain broad principles involved, which are of themselves conclusive as to the character of the Report. The inadmissibility of the Commissioners' recommendations is at once determined by the fact that their scheme is not one of University reform, but of academic revolution.

The first great point assailed by the Commissioners is the character of the University as an independent Corporation, holding certain fixed and unalterable principles, the maintenance and propagation of which is the object of its existence. By vesting the appointment of the Vice-Chancellor absolutely in the Chancellor, unchecked by the veto of the Convocation; by proposing the suppression of some of the existing chairs, and the creation of an indefinite number of new professorships, all in the gift of the Crown; and by handing over the government of the University substantially to the whole body of professors and public lecturers, the Report proposes to convert the Univerity into a mere State institution, without independent action and without distinctive Church character. Thus far the Commissioners report is a mere reproduction, in academic form, of the same pernicious notions and tendencies which give rise to the appointment of the Committee of Council on Education, and which have all along characterized the preceedings of that body. We hardly think that either the University, the Legislature, or the country, is prepared to acquiesce in such a change as this. Apart from those higher considerations which cannot fail to strike the minds of Churchmen, all Englishmen who have ever taken the trouble of reflecting on the peculiarity of the Constitution of the various institutions of this country, are too well aware of the value of the checks upon the despotic action of the central power, which are provided by the action of independent Corporations, to hesitate for a moment as to the inexpediency of extinguishing one of the most important of those Corporations, and turning it into a mere tool of the Minister of the day. On the point of the proposed revolution in the government of the University, this, we imagine, is conclusive, independently of the historical facts to be alleged in proof of the services which, by virtue of its character as an independent Corporation, the University has rendered to the cause of freedom and true religion.

The next point on which the recommendations of the Commissioners are clearly inadmissible, is the proposed violation of the scrupulous regard long and happily entertained in this country for trusts of every description, and especially for trusts arising out of testamentary dispositions. That such trusts are not to be held less sacred, because the parties with whom they originated were public benefactors, is at once evident; the difference, if any, is in favor of the sacredness of trusts arising from the devotion of private property to public purposes. And that not only because the will and appointment of a deceased person is all the more entitled to the protection of the law, if its object be to benefit the public, but because it is manifestly against the rules of sound policy to throw uncertainty on the appropriation of foundations created by private munificence. To sweep away the conditions attached to gifts or bequests, by an act of arbitrary power against which the founder, mouldering in his grave, has not the means of protesting, is an act of treachery to the dead, a breach of trust of the most aggravated kind, from which no good can possibly result. In the most short-sighted and utilitarian view of the question, it is to kill the goose which lays the golden eggs. Private munificence for public purposes is not so superabundant that it needs the drawback of a doubt whether its intentions will be respected. This, we conceive, disposes of another considerable portion of the recommendations contained in the Report,—all those, namely, in which it is proposed to abrogate the peculiar character of the numerous foundations in the University, and to subject them all to certain general regulations devised by the Commissioners.

The last objection which, on the ground of principle, lies against the Report as a whole, is the revolution which it proposes to effect in the entire character of the present academic discipline. In the place of the collegiate system which constitutes the peculiarity of English University Education, the Report proposes to convert the University into a simple *arena* for lectures to be attended *ad libitum* by the students, under certain regulations. Residence in a college, and subjection to its discipline, are no longer to be required; students are to be permitted to reside in private lodgings, and the colleges themselves converted into mere boarding houses. In fact,—and this, we suspect, is the origin as well as the gist of the suggestion,—it is proposed to assimilate the English Universities as much as possible to the model of foreign, and especially of German Universities. The desirableness of such a change is certainly far from obvious, either in a common sense view of the case, or upon a consideration of the results which have sprung, respectively, from the two systems. As a matter of common sense, it is evident that some restraint and superintendence over youths sent to the University for the purpose of completing their education, is anything but superfluous; and it is further clear that the discipline of a college, which exercises this supervision and control through the medium of a body of College tutors who have, on the one hand, an interest in the reputation of their College, and, on the other hand, stand for the most part by age and position near enough to the young men to give to their government of them the character of friendly guidance, is peculiarly well calculated to effect the object in view. If any fault is to be found with the existing College discipline, we should have thought that of the the two it was too lax rather than too stringent. If any plan could be suggested for making the idle, the frivolous, the dissipated Collegian more amenable to College discipline, without trenching upon the acquirement of the art of self-government which is also an essential part of University Education, such a plan might, possibly, be regarded as an improvement. But to set young men free even from the very slack ties which College discipline has upon them, to destroy all the influence arising out of College associations, and to launch young men upon the wide sea of University life, without compass and without guide, is a conceit which we feel convinced the good sense of Englishmen will at once repudiate.

We are not, however, thrown for the decision of this point, upon the conclusions of common sense alone. Experience, the experience of the three centuries which have elapsed since the Reformation, enables us to form a pretty correct estimate of the comparative value of the two systems. While the English Universities have, during that period, produced men inferior to none in extent and solidity of learning, they have sent forth into society, from generation to generation, a body of gentlemen attached, by early association and by the habits of thought contracted while their minds were ripening, to those great principles of reverence towards God and of justice between man and man, which are the only and the sure foundations of true freedom and of national greatness. The Universities of Germany, on the contrary, cast loose from those checks which it is the object of the Commissioners to abolish in our English Universities, while they have furnished their *quota* of clever intellects, and of prodigies of erudition, have inundated that unhappy country with successive spawns of innovators in religion and in politics, to such an extent that "a German professor," or "a German student," is, with a few and honorable exceptions, but another name for a free-thinker and a revolutionist. From whatever quarter the Commissioners may have inhaled the foreign inspiration under which this portion of their recommendations was framed, for the sake of Old England we trust it will be many, many years before such an innovation finds admittance into our Academic system. Long may our Universities flourish on their ancient foundations and under the influence of their time-honored principles, and continue to prepare our youths to take their place, not as mere *literateurs*, or professional graduates, but as thoroughbred gentlemen, as men of genuine education, in their several positions of society, as the guardians of all that is truly English, of our liberties, and of our faith!

From the Banner of the Cross.

Clerical Tribunals.

Mr. Editor: More than twenty years' observation and reflection have produced in your correspondent the deep and decided opinion, that Clerical Tribunals are anomalies, wherever juridical science and accuracy are thoroughly cultivated and duly esteemed. And on this topic he asks permission to offer a few very plain, but chiefly abstract or argumentative remarks—proposing nothing, however, but an impartial considerance of them.

Frankly, then, *Clergymen are unfit to be Judges.* What wonder? They are not trained for judgeship. And their training, unlike the loose ordinary training of other men, is contrary to that for judgeship. It would be marvellous, at the least, almost miraculous, if good and reliable judges could (with a mere exception or two) be found in their profession. It would be daring, to attempt to re-train them to the rudiments and the development of the judicial mind.

Men should be taught and practiced in the vocation they are to follow; such is the rule, and no one excepts from that rule any but the very few who have a natural genius, an uncommon and powerful talent, for some particular study or calling. No one expects a cobbler to be a watchmaker, or a physician to be an able merchant, or a good merchant to be a practical engineer. Of our clergy, not one in twenty has studied law; and of the small number who may have so studied, and even practiced, not one in fifty has carried his mind beyond the tether of advocacy into the wide and unmanacled judicial sphere; in fact, the mental habitude of a *mere* lawyer may narrow the broad instinct of natural equity. For the station of a judge proper, our clergy are neither educated nor trained. They might be appendant side-judges, perhaps, if, as with the secular magistrates of that kind, there were a presiding judge, thoroughly versed, as the centre and soul of the court. But, as *he* must be a layman, it may greatly be feared that our ecclesiastics will object to this readiest improvement of our system, as attenuating the clerical assessors into shadowy functionaries. There are lay judges, however, in the Church of England. And, if we ever adopt that principle, there will be a reduplicative agreement that *clergymen are unfit to be* veritable *judges.*

More and finally are they unfit for the judicial office, because their training, unlike that of the community in general, is altogether contrary to that for judgeship. Judges (proper) occupy in the very letter of human law, never deviating from the obvious or the ruled letter, to the right or to the left. While, oppositely, clergymen are bound to inculcate the divine law in its utmost spirit and comprehension of the eternal rule of right,—the letter being a mere fraction of the "exceeding broad commandment." A clergyman expands, and expands again, and expands yet more and more, every prohibition of what is wrong, till it includes the forbiddance of the least and minutest of all improprieties of the sort in question,—not only idol-worship, but everything like it,—not only false witness, but all mendacity and equivocating, all deviation from pure truth,—not only theft, but fraud, cheating, overreaching, in their every variety and every degree. The letter of the divine law is but a sketch, to be filled up densely. But the letter of a human statute is the whole enactment, and allows no filling up whatever,—referring always to an explicit and closely defined offence. And a judge is trained to the latter; but a clergyman must reject utterly the literal restraint, and cultivate, as a stern and awful duty, the copious dilatation of the unbounded edicts entrusted to his fidelity. Here are two distinct habits of mind, diametrically "contrary the one to the other," as different as arid mathematics and irriguous ethics. Nor can the man who for years has bent and drilled and thoroughly habituated his intellect and his heart to either one of these departments of God's ministry to our fallen race, be hastily qualified for prominent action in the other department. It is contrary to the nature of things. It is interdicted by our unchangeable psychological constitution. No paper and no parchment, no canons and no commission, no gown, or surplice, or robes, can, by any human impossibility, make a true *bona fide* judge out of one in an hundred, or in five hundred, of our bishops and clergy. The two *trainings are antagonistic.*

Our remarks apply, of course, to enlightened jurisprudence only, and an enlightened administration of it; for, with the crude magistral actors and magistral acts of other countries and other ages, our Church has nothing to do. Where the civil rule was nubilous and arbitrary, Scripture did not compel the Church tribunals to the vain attempt to be lucid and liberal. And as little does it order or imply, that, where the secular authority is clarified, unapt and incompetent judges are to deal out bruised and mangled law to the earthly kingdom of the Redeemer. This is a "liberty wherewith Christ hath made us free," and we all claim the whole of it, without let or diminution. Shame on the Church, if she permit her judicature to be murky, while the courts of the land are transparently clear and bright!

Clergymen being thus radically unfit for judges, little need be said of their incidental disqualifications. Of ecclesiastical *gossip* they are naturally the centre, and too often the chief propagators,—and thus, almost never impartial when gossip swells into accusation and presentment. Very seldom have they a reserved judgment. Of church *party* and party feeling, our Bishops and clergy are practically and unavoidably the very soul and life. Party, as the general rule, adheres throughout to their official and public course,—of which judgeship is but an infrequent and brief episode. When lawyers reach the bench, they usually abandon fiery politics; while a bishop or a presbyter is off the bench again in a week or two, and is never out of the whirl of the polemical current; and the accused is likewise a party man; and party bias, *pro* or *con*, will sorely distract judicial fairness. And, as to the pretenders to be of no party, when principle is involved, principle engrained in theology or in frank Churchmanship, they make a merit of being "Laodiceans," "neither hot nor cold;" and eminently undesirable for judges are those whom the Saviour would "spue out of his mouth."—(Rev. iii.) The no-party plea, in the well-informed, is generally prompted by self-ignorance, and that is german to self-inflation,—which is but a poor qualification for judgeship. The no-party-ites, when they happen to be cornered, always happen to find one corner. Then, there is the terrible *odium theologicum*, rifest, of course, in the clerical ranks,—most terrible in its too frequent result, whether of the stake, of cannon, or of a canon. The merest tinge of this hatred, glowingly figured though it be into divine zeal, ought to be a bar to the bench. Lastly and specially, the pure *episcopal chiefty* is peculiar. Our bishops, each equal to each, and with no superior in the Church, have no common protector or common centre in either Church, or state, so that each one, his own centre, must protect himself, his own authority, his own due influence. Rivals in influence, and followers of rivals,—these competitors may be chiefly found in the larger dioceses, and, whether in the large or the small, aspire to "stretch" the usurped "pre-eminence they love" beyond as well as within their diocesan sphere,—they must be kept down, or put down if formidably making head, or, what is better, they must be tranquilly forestalled. Practical and acute men will sagaciously discern and allow that such policy and such efforts are unavoidable; nor only this, for the policy and the efforts are right, a meet and proper official self-defence, if rightly and honorably conducted, without overbearing, without tyranny, without guile, if possible, without acerbity. But—shall the independent and almost irresponsible chieftain, linked in heart and soul to his own conducting of affairs and of men, have (in himself or in his henchmen) the judgeship also, and his whole tribe lie helpless at his feet? And ought a synod of chiefs, thus individually and disjunctively politic and potent, so much so, indeed, that even a party link does not abolish the severalty,—ought a court of these individuated "princes" to have entirely in their power a brother chief, when in trouble? Let the Church consider well the nature, akin to the repellent and dissociative, of our episcopal chiefty, and ponder, in the spirit of wise and holy judgment, whether these "things ought so to be." The sole remedy is in the equilibration of eminent lay judges.

No intelligent reader will mistake the foregoing argument for an attempt to nullify or evade the magistral right of a Bishop, his office, and his duty under Christ, of awarding the distributive justice of Christ in the Church on earth. The episcopal prerogative of judgment, founded on Scripture, covers only (beyond "receiving an accusation") the right of sentence, of the final award upon the guilty. What actions are juridically guilt, is determined for the Bishop, by laws, by canons, rubrics, &c., independently of his personal concurrence, perhaps against his personal volition. And the bench of triers is often, generally, among us, when a presbyter or deacon has been indicted, formed of presbyters only, without a bishop among them; and to this court are entrusted the meaning of the enactment, and the admission or rejection, the sifting, the weighing, the valuation, of the whole evidence,—the Bishop, throughout this important stage of the proceeding, being entirely ignored. Now, all that is here maintained is, that the evidence be entrusted to more competent minds,—the evidence and interpretation of the law,—to minds that have been trained and inured to these departments of intellectual discriminativeness. That these functions are confided to presbyters, is the ruling of our Church that they vest not in Bishops exclusively; and our conventions may so vest them as to make our tribunals respectably skilful; it will do no wrong whatever to the apostolic office. Nor would it wrong our apostle-Bishops, to impose on *them* also, when convened for an episcopal trial, a large deference to cultivated judicial expertness; in all that bears on the statute and the testimony, including the recommendation of a sentence legally proper,—while the actual adopting of that sentence, or changing it to one of lighter penalty, and the final pronouncement of the judgment ultimately decreed, or else, the ordering of a new trial, shall pertain exclusively to the Bishops canonically assembled upon that cause. Such appears to be the theoretical basis of the English Church courts. Such, in the bearing on episcopal supremacy, is our own practice in trying presbyters and deacons. And as little, in the trial of Bishops, will the introduction into the court, and the predominance there, of accomplished judicial minds, be an encroachment on the spiritual prerogative of the apostolate.

I venture to subscribe myself, but in the humblest meaning of the appellation,

AMICUS CURIÆ.

NOTE.—The reader will, of course, bear in mind the following pertinent facts. 1. Jurymen, though entrusted with the law and the evidence, are under the guidance of a professional judge; and further, both judge and jury may be overruled by superior courts. 2. In courts martial, there are commonly officers of experience in that branch of judicature; and their finding and sentence are revised by the President, (or a Governor,) who has official advisers of high legal skill. 3. In several Christian communities, there are lay functionaries in each grade of their ascending tribunals, affording them, first or last, a ready opportunity for professional aid and governance; and the frequency of trials among them gives a degree of expertness to their unprofessional judges, particularly in their ultimate courts of appeal.—None of these checks or advantages obtain in our Church.

Communications.

For the Churchman.

Fourth Trial of the Rev. O. S. Prescott.

PRELIMINARIES.

The Court met at the Vestry of Trinity Church, on Friday, May 21st, in pursuance of previous adjournment. It was composed of Rev. Dr. Wells (President), Rev. D. Chapman, and Rev. Messrs. Shaw and Pynchon.

After prayers were read, proofs were read and recorded of due services on the Respondent.

George M. Brown, Esq. appeared for the Prosecution.

R. H. Dana, Jr., Esq., for the Respondent.

Mr. Dana suggested that if any member of the Court had formed and expressed an opinion in this case, the Respondent would expect him not to sit. This was merely a suggestion, in *foro conscientiæ*, the Respondent admitting that he had no legal right of challenge.

Mr. Brown replied that this objection did not incapacitate a judge, although it might a juror.

Mr. Dana said that Judges were triers, and their office anomalous, but that it was a private matter with each Judge, and not a point to be argued.

Rev. Dr. Wells made an explanation as to his position in respect to the Respondent and the Bishop, and the trial proceeded.

Mr. Brown read the Presentment

To the Right Reverend Manton Eastburn, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Massachusetts.

We, the Standing Committee of said Diocese, having received information in writing of certain offences hereinafter particularly set forth, having been committed by the Rev. Oliver S. Prescott, a Presbyter of this Diocese, and having thereupon proceeded to a preliminary investigation of the case, as the Canon provided in that behalf requires, do hereby present the said Rev. Oliver S. Prescott, Presbyter as aforesaid, pursuant to the canon aforesaid, entitled, "of proceedings in case of a Minister not being a Bishop accused by public rumor or otherwise, of offences for which he may be tried, for that he has been guilty of disorderly conduct and of violating the laws and Canons of this Church, to the detriment of religion, the scandal of the Church, and the great injury of the cause of Christ.

And we, the said Standing Committee, in pursuance of the Canon aforesaid, do further present the said Rev. Oliver S. Prescott, for that on the third day of July, A. D. 1851, at a Court of Presbyters duly held at Boston, within said Diocese, he, said Prescott, having been presented of certain offences under said Canon, and in pursuance of the Canon entitled, "of the Trial of a clergyman not being a Bishop," was found and adjudged by said Court to have failed and neglected to appear before the said Court of Presbyters appointed for his trial, after having had due notice, and not having been prevented by sickness or other sufficient cause, and thereupon he, the said Prescott, in conformity with the Canons aforesaid, was duly suspended from the exercise of his clerical functions for the term of six months from the third day of July, 1851, sentence whereof was duly pronounced by the Rt. Rev. the Bishop of the Diocese.

And the said Standing Committee charge and present, that while the said sentence remained in full force, and while the said Prescott was so suspended from the exercise of his clerical functions, he, the said Prescott, in violation of the laws and Canons of this Church, and of the order and discipline of the same, did exercise his clerical functions, to wit, at Boston, within said Diocese.

Specification 1. The said Rev. Oliver S. Prescott did, on Sunday, the sixth day of July, A. D. 1851, at a certain place of worship called St. Botolph's Chapel, in Boston, exercise his clerical functions, by conducting and leading the public services of a congregation therein assembled, reading the prayers and exhortations of this Church, delivering an address, and administering the Holy Communion as a minister of this church.

Specification 2. He, said Prescott did, on Sunday, the 13th day of July, A. D. 1851, at said St. Botolph's chapel, exercise his clerical functions as a minister of this Church, by reading the service thereof, and preaching a sermon to a congregation therein assembled.

Specification 3. Said Prescott has, at said Boston, and during the period of his said suspension, exercised his clerical functions at divers other times, and on divers occasions, which this committee are unable more particularly to specify.

All which said offences were committed by said Prescott during the period of his Canonical residence in this Diocese, which commenced on or about the 14th day of November, 1849, and has continued hitherto.

And thereupon the said Standing Committee do, in pursuance of their official duty in such cases, respectfully request you, the said Right Reverend Bishop of this Diocese, to institute proceedings against the said Rev. Oliver S. Prescott, under the Canon aforesaid, and also under the Canon of this Diocese entitled "of the trial of a clergyman, not being a Bishop," to the end that the said Rev. Oliver S. Prescott may be legally tried upon the charges aforesaid, in vindication of the order and discipline, the integrity and purity, of the Church of Christ, and of the honor of true religion.

Given under the hands of said Standing Committee, at Boston, this fifth day of January, A. D. eighteen hundred and fifty-two.

Alex. H. Vinton,
Geo. M. Randall,
Charles Mason,
G. M. Dexter,
Otis Daniell,
W. Raymond Lee.

Mr. Dana read the answer of the Respondent.

ANSWER

Of the Reverend Oliver S. Prescott to the Presentment made against him on the 5th day of January, Anno Domini, eighteen hundred and fifty-two.

The said Oliver S. Prescott says that he is not guilty of the charge contained in said Presentment.

And, to save the delays, expense, and difficulties of proof against him, the said Oliver S. Prescott, for a further and more special answer to the charges and specifications in said Presentment, alleges as follows:

The Respondent admits that he was a Presbyter of this Church, and canonically resident in this Diocese during the time alleged in the Presentment.

He admits that five presbyters of this Diocese, being persons competent by law to form a Court for the trial of the Respondent, and assuming to be the Court alleged in this Presentment, met at Trinity Church, in Boston, on the 1st day of July, A. D. 1851, and continued their session on the 2nd and 3rd days of said July.

He admits that he did not appear before said alleged Court for a trial, and that he was not prevented from so doing by any cause which would have been a sufficient excuse, had said alleged Court been a Court of due authority and jurisdiction in the premises, and had due notices and services been made upon him, as required by law. But he denies that he was under any obligation to appear before said alleged Court.

He admits that on said 3rd day of July, the said alleged court assumed to make a decree, to the effect that the Respondent was suspended from the exercise of his clerical functions for six months from said day; and that the said alleged sentence was afterwards, to wit, on the 5th day of said July, pronounced by the Bishop of the Diocese.

But the Respondent does not admit, but denies, that the said Presbyters were a Court having jurisdiction and authority to try him in the premises.

And he does not admit, but denies, that any Court having authority and jurisdiction to try him in the premises, or any Court having a right to compel him to appear before them, or before which he was bound to appear, was convened as alleged in the Presentment, or did find or adjudge as therein alleged.

And he does not admit, but denies, that he had due notice of the time and place of the meeting of said alleged Court.

And the Respondent admits that he did exercise his clerical functions during the six months after the said third day of July; but he denies that any valid sentence of suspension was then in force against him, as alleged in said Presentment.

(Signed) O. S. PRESCOTT.
(Signed) R. H. DANA, JR., Proctor.

The Respondent put in the following "Further Answer," to be used in case the Court should decide that the prior sentence was valid.

And for further answer the respondent says, that if this reverend Court shall decide that said alleged Court was a Court having jurisdiction and authority to try the Respondent in the premises, and that the Respondent was legally bound to appear before said Court, and that said Court did find and adjudge as alleged, and that he had due notice of the time and place of holding said Court, and that a valid sentence of suspension was in force against him at the time alleged, and that the Respondent was guilty of disorderly conduct, or of violating the constitution or canons of the Church in the premises, and is deserving of a sentence and penalty in the premises.

Then the Respondent, on the subject of the degree and extent of the penalty, to be recommended by this Court as a sentence, says:

That he failed to appear before said Court, not from a contumacious spirit, or with any intention to violate the law of the Church, but because he was advised by his counsel, and by other persons learned in the law, and believed that he was not canonically bound to appear before said Court, and because he was advised, and believed that it was his duty to resist unauthorized usurpations of power, and to require a strict observance of canonical rules, intended for the protection of parties under accusation, and after having given to said Court notice of his reasons for not appearing.

And that in not obeying the said sentence of suspension, he was not acting in a contumacious spirit, but did so solely for the purpose of testing the validity of the said sentence, which he had no other means of testing, and because he was advised by his counsel, and others learned in the law, and believed that said sentence was invalid, and after a protest to the Bishop against its validity, and because he was advised, and believed that it was his duty to resist the infliction of an invalid sentence, and bring the question to a decision.

And he further says, in mitigation of sentence that although he was so advised, and so believed, and has still no doubt that he was not bound to appear before said alleged Court, yet he would, perhaps, to avoid delay and difficulty, have waved his legal right, under protest, thus not affecting the rights of others in future cases, and appear before said Court for trial, but for the manner in which said Court conducted the preliminary hearing. He says that said Court did not keep a proper record, denied its obligation to keep a record, denied the right of the Respondent to have the record read, or to have it amended, refused to amend it in accordance with the facts, refused to receive, or record, or file protests and other papers of the Respondent, pronounced what the Respondent was advised and believed to be grossly illegal and unjust decisions on points of law and of discretion, that members of the Court, not controlled or discountenanced by the Court, addressed the Respondent and his counsel in a violent and insulting manner, and the Court allowed the counsel for the prosecution to do the same, and generally showed a spirit of hostility and partiality, so gross as to induce all the friends of the Respondent who were present, including persons learned in the law, and persons of grave, reverend, and godly character, to advise the Respondent that he was bound to resort to his strict canonical rights for his protection.

And he says that he had previously remonstrated to the Bishop, against the nomination made of Presbyters for said Court. And the Respondent says that the various reasons above alleged governed him in determining to rely upon, and he did therefore rely upon, what he was advised and believed to be his canonical right in refusing to appear before said alleged Court for trial, and in refusing compliance with said alleged sentence, and that he did so act from no other reasons or motives.

Mr. Dana suggested that the Court should first pass upon the legal question raised by the first Answer. If the decision on that should be favorable to the Respondent, the case would end; and if unfavorable, the second Answer could be taken up.

Mr. Brown objected.

The Court decided to take up the Frst Answer, and pass upon it.

TRIAL.

Mr. Brown offered a document purporting to be the record of the first Court. It was signed by the clerk and judges, but had no seal.

Mr. Dana required proof that this was the record. He said this objection was made, not as a technical defence, but because the Respondent had no confidence in the record. The Court had no clerk a part of the time, then had three clerks in succession, and the document was certified only by one of them.

Mr. Brown contended that records of Courts prove themselves. The record was read, by consent, for the information of the Court. Mr. Brown afterwards offered the certificate of the Bishop that this was the document "on which he based his action, in pronouncing sentence."

The Court ruled that the Bishop's certificate to the record was "sufficient evidence of its authenticity, as that on which he based his action in the case."

Mr. Brown then put in the sentence of the Bishop, and other documents.

ARGUMENTS.

Mr. Brown presented the following views.

A judgment cannot be inquired into by a Court of concurrent jurisdiction. It is conclusive everywhere. This Court has no appellate power. If one decision can be inquired into, so can another, and there will be no end of litigation.

Mr. Dana replied. The decision of a Court on a question it is competent to try, cannot be collaterally impeached. But a person against whom a judgment is sought to be enforced, in a collateral proceeding, before another Court, may deny the jurisdiction of the first Court. The *jurisdictional facts* may be inquired into. If the first Court was one of special jurisdiction, the party seeking to use its judgment must establish the jurisdiction, by proof of the jurisdictional facts. If it was a Court of general jurisdiction, its jurisdiction must be presumed, and the defendant must show a want of jurisdiction. The first Court, in this case, was of special jurisdiction.

[It was agreed that the effect of the Bishop's sentence was to be argued afterwards.]

The Court suggested that they were ready to hear the arguments on the question, whether the sentence of the Bishop, as a tribunal of revision, could be inquired into by this Court, without regard to the jurisdiction of the Court which decreed the sentence.

Mr. Brown contended that the Bishop has an inherent judicial power, by virtue of his office, the exercise of which cannot be nullified by a Court of Presbyters in a collateral proceeding. Also, he is a tribunal of revision, and acts in a judicial capacity when he reviews and revises the finding of a Court, and he necessarily decides on the fact of notice, of proper services on the Respondent, &c., and his decision, being on the very points of objection here, is full.

Mr. Dana replied. Whatever may be the inherent judicial powers of the episcopal office, they were not exercised in this case. The proceedings were under the canon of 1846, and are so expressed in the Presentment. The Bishop, in revising a sentence recommended by a Court, is not a Court. The Respondent has no day in Court before him, is not required nor entitled to appear, plead, or be heard. But, whatever may be the nature of the Bishop's act, when he revises a sentence, in pursuance of sec. 7 of this canon, he has no revisory authority, and no discretion as to sentence under sec. 4 of this canon. This sentence took effect by force of the canon, the Bishop having no judicial authority or discretion. Its validity, therefore, depends upon the obligation of the party to appear, which depends upon the jurisdiction of the Court. And the jurisdiction of the Court depends upon the validity of the proceeding prior to its assembling.

Mr. Dana then pointed out the difference between the Bishop's act in the two cases, under sections 4 and 7.

Section 4. . . . "If a clergyman, presented as aforesaid, after having had due notice, shall fail or neglect to appear before the Court of Presbyters appointed for his trial, unless prevented by sickness or other sufficient cause, he shall be suspended from the exercise of his clerical functions for the term of six months; and if, during that period, he shall not apply for a new trial, he shall be degraded from the ministry."

This section is peremptory. Neither the Court nor the Bishop has any discretion as to sentence. Nor has the Bishop any discretion as to a new trial. If a trial is demanded within six months, he must grant it, and if not, he cannot grant it, but must degrade the party.

But the duty of the Bishop, where there has been a trial, in passing on the merits, is quite different. He has then an absolute discretion as to the sentence (except that he cannot increase it), and as to a new trial, and the action of the Court is only a recommendation.

Section 5. "When the Court proceed to trial, they shall hear such competent evidence," &c.

Section 7. "The Court, having deliberately considered the evidence, shall declare in writing, signed by them, or a majority of them, their decision on the charges contained in the Presentment, distinctly stating whether the accused is guilty or not guilty of such charges respectively, and also stating the sentence which, in their opinion, should be pronounced; and a copy of such decision shall be, without delay, communicated to the accused; and the original decision, together with the evidence, shall be delivered to the Bishop, who shall pronounce such canonical sentence as shall appear to him to be proper, provided the same shall not exceed in severity the sentence of the Court, and such sentence shall be final. . . . . But the Bishop, if he shall be satisfied that justice requires it, may grant a new trial for the accused, in which case a new Court of Presbyters shall be appointed, the proceedings before whom shall be conducted as before mentioned."

The judicial character of the Bishop's act, and its finality, are confined to cases provided for in this section, and cases when the party confessed the charge, for which similar provisions are made in section 5. Under section 4, his act is executive, and its validity depends on the validity of the prior proceedings.

The Court adjourned to Saturday morning.

THE DECISION.

Saturday, May 22.—The Court read the following decision. "The Court, after due deliberation, is unanimously of the opinion, without deciding upon the legality or illegality of the proceedings of the Court before which Mr. Prescott failed to appear, in the month of July last; that it has no authority to adjudicate upon them, or to go behind the sentence of suspension pronounced by the Bishop."

The Court suggested to the counsel for the Respondent that, on the subject embraced by the Further Answer, the inclination of the Court was as favorable to the Respondent as it could be. The counsel of each side, thereupon, said they did not desire to be heard on the subject of the amount of the sentence.

The Court then made up its record, and adjourned *sine die*. The judgment of the Court is as follows:

First. That the Rev. O. S. Prescott is canonically guilty of the charge contained in the foregoing Presentment.

Second. That in consequence of the extenuating circumstances of the case, the sentence which they recommend is a paternal admonition.

For the Churchman.

"Isa, a Pilgrimage. By Caroline Cheesebro."

Observing favorable notices of this book by the press, that it was peculiarlly adapted for "thinking minds," and one highly creditable to the author as one of the popular writers of the day, we opened it with no small expectation of edification and instruction. As we progressed in the examination, and withal having no critical bias, save in its favor--for the real talent of the country is a common inheritance—and at the farthest remove from all idea of a public notice of the work, we were led seriously to reflect upon its probable tendency upon the minds of general readers. As we expected it has exerted its influence. The press has, mostly, strongly declared in its favor. With the system of "puffing" we have little to do, though we are sometimes reminded of an obsolete chivalry which scorned to set a price upon principle. Editorial notice, however, has given currency to this book, which leads men to think upon its doctrines, and some even, with a party spirit, to approve what in principle is denied.

The talent of the writer will not be questioned. Nor will it be believed, for a moment, that the fair authoress designed evil. Especially after her public "protest" solemnly made. It had been well, perhaps, if this probable necessity of repudiating evil intentions had been scrutinized, and the design and scope of the "Pilgrimage" as carefully weighed, in her own mind, with the natural effect upon others, who, beyond her own intentions, would judge the work from its inherent character, before committing it to the public. No protest, however solemn, no aftershrinking from responsibility can control or redeem an effect now beyond her wishes or her will. Most deeply is it to be regretted that so much talent is displayed upon such a character as "Isa Lee," or developed in opinions which, despite of all counteraction, will become as "household words" to all kindred spirits.

The heroine of the story is a bold, unshrinking infidel. Forgive the blush that mantles on the cheek of such a conjunction as a female unbeliever! Pardon our suspicion that it speaks not well for the conceit of the work. Beyond the apparent monstrosity of unsanctified thoughts born in the heart of woman, and ungracious, unholy words breathed from the lips of our mothers and our sisters, the main sentiment, the grand opinion, or moral of the story is the establishment and furtherance of the heroine's position, sowing such thoughts and feelings, broad-cast, as a seed of baneful life among the liberal and infidel tendencies of the day, and with a life and character which in every way embellishes that position. Isa Lee represents and adorns the, so-called, highest freedom and elevation of the mind, the severest determination of effort in the emancipation of the will (meaning no less than the whole range and grasp of moral perception and affection). In a word, she is set forth as an illustrious embodiment of that element of the age which disregards the position of the sexes and its proprieties; which throws off all religious principle, and the divine authority, both in the government and revelation of God, as the prejuices of a mere bigotry and superstition; with all responsibility in opinion and belief; baptizing the whole into the sacred name of moral progress and emancipation. An infidel woman is held forth as a deliverer to man on a mission of better life, preaching a new gospel which shall elevate the race to the glory of a social position, with no god but the human will, and no immortality but an etherealized passion of the human intellect.

Such seems to be the spirit and effective influence, if not the object and design of the "Pilgrimage," so clear, that readers will wonder if Isa Lee does not embody the sentiments of the writer herself; at least they must regret that such a mind should have chosen that field in which to luxuriate and exercise its powers. If such be not a true judgment of the writer, the child, surely, o'ersteps the mother's faith, and, now beyond maternal control, in the depths of many an injured spirit, will prove a shame to its parentage.

It is true that, in seeming contradiction, the heroine is represented, and that only by inference, as monstrous and unnatural in tearing from her woman's heart a love for the companion of her youth—as an ingrate despising the kindnesses of an adopted home. Her bold position as a female reformer, eschewing the delicacy of her sex, and despising the birthright of her name and privilege, may jar upon some moral or gentle and refined sensibilities: but assuming, as she evidently does, that her creed is the emancipation of the human mind and heart; that its diffusion is a gospel of grace, and that all who conspire with her to effectuate the divine impulse, like her favorite Stuart, are apostles and saviours; such an assumption transforms these trespasses upon natural affection and social propriety into the self-denial and discipline and holy ardor of a martyr in a glorious cause. Such an elevation of the heart and will but exalt the grand object of her mission.

Nor, now, can we experience relief against the preponderance of such sentiments, in the few moral reflections and pious remonstrances and individual influence of other characters in the work. Without such the monstrosity would be too great for tolerance. They only save the odium while they grace the contrast. These are stinted enough. "Weare Dugganne" the weak student of theology, as the weak lover, appears but to show the stronger mind of Isa, and her most determined soul. As the man, most particularly as the student of a miserable pietism, she ever regards him with considerate allowance and pity, as one who can grasp so little in his thought, and dare so little for his will. The mother who adopted her out of the depths of poverty is only a kind-hearted woman, and pious because neither will nor capacity empower her to comprehend reason, or attain to that higher life which is vouchsafed only to minds emancipated beyond God or faith. Another character is introduced to contrast the heroine, and she too appears only as a weak spirit dreaming sublimely in a divine fantasy and deception. When Isa advises that friend to scorn temptation, and meet the villain, who would seduce her, face to face, no vicious object seems to cloud the character of our heroine. The lofty sentiment of her creed imbues her soul which, with a deep scorn of vice so-called, shall furnish the strong mind and will that, braving temptation in its fiercest form, can conquer both herself and him. That, too, where piety, the religion of God, is weak to endure, and too contemptible to be adhered to. In every relative position the heroine is eminently exalted and preferred. Not only so, but every other character, and the principle which actuates them, are proportionally debased. By this juxtaposition and the very attempt so made to counteract the evil tendencies of such a character as Isa Lee, the preponderance of evil influence is more glaring and seductive.

Having established will as the ideal of character, and the mind as the capability and energy of will, Isa is well prepared to endorse, and absorb into the elements of her being the opinionisms of any thinker or writer who is master in the same system. A strange inconsistency, we might linger to exclaim here—an emancipated will seeking a stronger will to master it; a despiser of creed and belief itself, attaching life and being to the mere *ipse dixit* of another mind. By fair inference (and the author might have stolen more time from the self-illuminations of her infidel prophetess to elaborate it, if no more than in self-defence), here is an abandonment of the whole error; for that law of submission would have led to an acknowledgment of a divine will and an authorized revelation. Thus learned, Isa is well prepared to recognize her prophet and divinity in Alanthus Stuart. She yields to him, that human thing, a worship which even her pious friends might scorn to think of, relatively to any being but Deity. Natural deformity is a delight and beauty in her esteem, as a deification of the mind which needs no attractive medium of manifestation. Here, again, might the author have shown the fallacy of her own creations, pointing to Deity as a divine essence, whose existence had stood instead of a human mind, and whose communications had been instead of the flickerings of a human and god-defying wisdom personated by a poor monstrous human creature. Here is a grand corruption of the whole book, a most noxious propagation and adornment of that proud, self-boasting spirit, which exalts reason and private judgment, *mere will*, above all that is called God or revelation, effectuated under forms of opinion, and belief, and *even worship*; though too often as subtle as it is fatal. Religion is represented as a weakness of mind and degeneracy of soul, which infidel poison works, yet subtly, in the mind, until, by a process of inversion, human pride encroaches upon the very essence of religion and piously worships itself ("a Bible without note or comment") under the name of "liberty of conscience" and "freedom to worship God."

The spirit of this book, under all manifestations, though fatally delusive, has a strange infatuation for the human heart. What though some weak lover, or mother, or pious friend talk of God and divine relations, to Isa Lee and Alanthus Stuart: it sounds like the prattle of old women who can neither perceive nor reason. And shall relief be found, further, in the character and life and death of such persons, as represented in the "Pilgrimage?" Isa is represented as pure. Vice is her abhorrence, and even love a stoop of soul. Human nature in its vulgar developments is disgustful. True, Stuart and Isa live together in scorn of the marriage tie. Yet more than a "mantle of charity" is thrown over that vice. They are wedded in spirit, yet not viciously, yea more sacredly than by "ordinance of God." They fulfil all relations, and honor the tie that binds them. That very show of virtue without bonds (shocking as such is to all social religion, and dishonoring to divine institutions), consecrated the chief vice of their lives. Yet here is the root of a ruinous socialism, a deified contempt for all social obligations. Here is a principle, disregarding divine institutions, which would revolutionize to the removing Deity from His Universe (FOR HE REIGNS BY INSTITUTIONS); yet it is sent forth to an age which clutches eagerly at the privileged license which it warrants, and no qualms of conscience, no satiety of lust, no shame ever cast shadows over their happiness. It is as though God smiles on them in their social depravity as in their fatal creed. When death comes, what though here also they despise an "immortality and life" revealed, yet no cloud darkens the scene. Isa Lee dies gloriously tranquil, still triumphing in her creed. True, she speaks the name of "God"—but it thrills no fear nor faith through the chambers of her soul. True her old mate "Dugganne" stands warningly at her pillow and dashes a shaftless threat at the perverter Stuart, but *he* triumphs still, and still in hope Isa dies.

We believe we have given the sentiment of the work; yet with no spirit of detraction or injury; only for the truth. If the press be free yet shall men be responsible for truth. Shame to look on error with indifference, much more with approbation, though uttered by those we esteem and admire. We believe that this work is fatally in accord with the spirit of an age which rejects old foundations, and, instead of a faith garnered, like the ancient oracles, in the Church of God, is building up a so-called Religionism, wherin opinion is to be sanctioned by revelation, will to be elevated into law, and the individual heart is to be instituted a church—in which the indications are but too palpable, that divine institutions are to be dishonored by human legislation in the name of God, until men's hearts fail them for fear. We dread every influence that tends in that direction. This book has begun its mission. No "protest" of the author can recall the offspring of her mind, not though a mother's pangs follow the baleful life. The chief thought of our heart is regret that the peculiar mind of the writer should luxuriate in such a field. If it be a question whether more good be done by exposing bad that men may hate it as they can, or killing evil by setting forth a positive truth, surely safety seems to lie with the last.

L.

For the Churchman.

Our Diocese.

MR. EDITOR:

My mind has been for some time, especially since we heard of Dr. Creighton's declining, exercised with more than usually solemn thoughts respecting our diocese. I wish, if you please, to give expression to them through your columns. I am not alone in them. Such thoughts have been communicated to me by pious christian friends. In making them public, I am far from any idea of dictating to others, or urging others to adopt them, unless their own minds should be clearly found to turn in the same direction, on deep and serious reflection, accompanied with diligent faithful prayer for divine illumination, and guidance.

I do not write for indevout, worldly or careless christians—churchmen though they may be, and no matter what part, by talk or action, they may choose to take in Church affairs. I ask the attention of those only who have reason to hope and trust that their attachment to the Church and interest in it, are those of hearts earnestly desiring and endeavoring to cultivate the faith and spirit, and discharge the duties of the Gospel.

Such, in the love of a christian brother, I would ask seriously to consider whether we have not reason to think that there are indications of the divine will that it is not right to supercede the present Bishop of our diocese by the appointment of another; that is to say, that the diocese and its bishop ought not to be continued in a state of practical separation from each other.

Let there be, however, two or three preliminary inquiries. Ask yourself then, brother, whether you are a believer in the doctrine of a particular Providence; whether you do, under any circumstances, feel it your duty to think that there are indications of the divine will, or providential ordering, which it behooves you to regard with reverent submission; whether you ever consider yourself laid under an obligation to give what influence or agency you can, towards the accomplishment of what is thus indicated to be right. If these things are so, ask farther, what have been the circumstances under which you have at any time felt it your duty thus to recognize the hand and will of God.

Having carefully and conscientiously considered these points, come with me, if you please, to a like consideration of the matter indicated above as now very seriously exercising my mind; and let us both lift up our hearts to God in prayer for His guidance and blessing.

The subject has to do, in a very near and interesting manner, with the Church of the Living God, which has great and precious promises of His care, guidance, and blessing. Indeed the Bible represents it as an object near and dear to His heart, with a special view to whose interests, He is graciously pleased to order the indications and dispensations of His Providence.

I think it will not be questioned that our Conventions are composed, in the main, of faithful and devout servants of God, honestly desiring and endeavoring to do His will, and promote the holiness, purity, and best interests of His Church, and duly impressed with a sense of responsibility to Him. It therefore becomes us in the judgment of charity to suppose that they are not wanting in earnest, faithful prayer for the directing and furthering influences of divine grace, that they may both perceive and know what things they ought to do in fulfilling their responsibilities to the Church and its Head, and may faithfully perform the same; and that they especially pray that God would so control and overrule the differences and discrepancies of individual judgment—from which the greatest human excellence is no security—as that all may result in His guiding and governing His Church in the right way.

In the spirit of such prayers offered in private, perhaps in families, our Conventions, before going to business, unite in the Church's common prayers, with special supplications in behalf of the Conventions; and in the Holy Communion.

I wish to apply these remarks to the last eight Conventions of this diocese, including the special one, called expressly with reference to the present very peculiar and trying condition of the diocese. During each of them, several congregations, besides those at the sessions, were offering daily prayer that God would be present with it, and save it from all error, ignorance, pride, and prejudice, and so direct, sanctify, and govern it by the mighty power of the Holy Ghost, that its proceedings might be blessed to the true preaching, the *true receiving*, and the true *following*, of the comfortable gospel of Christ; that is, that the results of the Convention might be such, and of such tendency, as to make it favorable to the cause of truth and righteousness, and of sound evangelical faith, piety, and charity. The kind assurance, too, was given in the several Church papers, that the prayers of brethren throughout the country were offered for God's special guidance and blessing of those Conventions.*

It is not without an important bearing on the present matter that these Conventions were direct exponents of the minds of a much larger number of clergy and laity than were present at any one of them. Each contained many who were not in the others. In the lay department, each had newly appointed delegates, chosen often, probably generally, with an especial view to their representing the minds of their respective parishes in all matters connected with the peculiar state of the Diocese.

And now, reverting for a moment to a previous topic, I would affectionately address myself to those who have faith in prayer, and believe that, rightly offered, it has, through Christ's merits, power with God; and ask them to examine the journals of the above-mentioned eight Conventions and see what light they throw on the *inclining of the hearts* of this Diocese, touching the present sad peculiarities in the relative connection between it and its Bishop. Let the inquiry embrace as well propositions lost, as resolutions carried; and also the result of elections.† Do they, or do they not, think that this examination, in the light it throws on the prevalent long continued state of mind of this portion of Christ's kingdom, presents a call for practically applying their belief in God's hearing the prayers of His faithful people and answering by gracious tokens of the will of His righteous providence, inclining accordingly their hearts?

It may occur to some (and may, doubtless, be sometimes justly said), that there are cases so clearly at variance with the revealed requirements and characteristics of evangelical piety and morality, that no appearances of divine favor can be trusted. It is therefore right to refer to the undeniable and well known facts, in reference to the case of the Bishop of this Diocese, that the verdict of the court which suspended him, was disapproved by six of its members,‡ as it has also been by others of our right reverend fathers; and that the decision made, and all the steps leading to it, have been similarly regarded by many of the wisest and best men in the country, christians, and churchmen of acknowledged excellence. This, therefore, is not a case in which the ground can be taken that there is palpable impropriety in supposing that there may be indications of divine favor towards the convicted and the condemned.

In my meditations on this subject, my mind has recalled, and I doubt not some of my readers will recall, remarkable instances, in the course of these Conventions, of wonderful and unexpected turns of things—such as seemed to baffle all ordinary human calculation. Is it wrong to think that there was a Providence in these?

What general rejoicing was there in the election of Dr. Creighton, as if God had Himself provided a Bishop to take the office of our Diocesan! And do we know one among us, who, in the deep religious conscientiousness with which he felt constrained to disappoint us, can more reasonably be supposed to have truly sought, and truly experienced, divine direction?

Has there not, in all this, been a RESTRAINING HAND?

SENEX.

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* There is sacred interest, in this connection, in recollecting that as far back as early in the year 1845, the following Prayers were published in the Churchman, and have been, it is believed, used to a considerable extent in private and in families.

Prayer for the Bishop of the Diocese whilst under sentence of Suspension.

O God, who declarest thy almighty power chiefly in showing mercy and pity; we beseech Thee to have mercy on Thy servant, the Bishop of this Diocese, now suspended from the office of a Bishop in the Church of God. Grant that he may take his sentence patiently, and reap the fruits of godly discipline; and so meekly suffer what Thou inflictest, that he may be the more ready to do what Thou commandest. Magnify Thy power in his weakness; and forasmuch as he is forbidden to serve Thee by the active duties of his ministry, grant that he may glorify Thy great name, and benefit Thy holy Church by his passive duties, and suffering piety, and by all such works of penitence and charity as Thou hast prepared for him to walk in; through Jesus Christ our Lord and Saviour.

Prayer for the Diocese during the Suspension of the Bishop.

O God, who hast taught us in Thy Holy Word that by one spirit we are baptized into one body; be present, we beseech Thee, with the clergy and people of this Diocese, whose chief pastor is now fallen under the sentence of suspension from the office of a Bishop in the Church of God. Grant, O Lord, that as when our head was honored, we rejoiced, so now, when our head suffers, we, the members, may suffer with him, and be knit together by suffering in the unity of the Body of Christ. Humble us, we beseech Thee, under this Thy fatherly correction; and whether it be designed for the trial of our faith, or the punishment of our offences, grant that it may fulfil its gracious end, and work in us true repentance and amendment of life; that so we may, in Thy good time, be mercifully relieved, and joyfully serve Thee in all godly quietness, to the benefit of Thy Church, and the glory of Thy great name; through Jesus Christ our Lord.

† I beg the reader distinctly to understand that I am far from having any reference to the individuals who were chosen and those who failed, except so far as the question between them was one of principles and not of men; and as the result was the development of a desire to promote measures not to express opinions of persons.

‡ It is painful to advert to the fact that the Episcopal Recorder, the Protestant Churchman, and probably other papers, having circulated the palpable misstatement that the verdict of the court was unanimous, and had their attention often called to it, have deliberately neglected, or rather obstinately refused to correct the falsehood.

THE CHURCHMAN.

NEW YORK, JUNE 26, 1852.

A Court of Appeal.

We are very glad to see the general interest awakened on this subject. We last week published a communication commentingon the very able editorial some weeks since, and strongly showing its indispensable necessity to the well being of the Church. We this week publish another able article from the *Banner*, which deserves the serious consideration of Churchmen. Nor do we wish the theme to rest here. Many other points of deep moment have yet to be considered, in order to obtain a system of Church judicature which may command, on all hands, respect and confidence.

So far as the matter has been discussed, we do not see any reason for despair, though great difficulties have no doubt been alleged in the way of a satisfactory settlement. That our present system will not answer, is confessed by a very large proportion of impartial and unbiassed minds; while those who argue in its favor, do so, we fear, because the engine has done its work as they wished it, and may do so again. Let us see how the land lies, that we may note bearings and distances, and form some idea how to shape our course.

First, A Bishop is presented; the Court of Bishops is summoned, and assemble. There may be some thirty present to form the Court--an unwieldy multitude for judicial purposes. The sense of responsibility is less felt when a number shares it between them; they are more prone to take sides according to preconceived notions, and previous friendships and combinations. It takes more boldness for one to do wrong by himself, than when he is supported by ten or a dozen others. Each, by his countenance and determination, lends vigor to those of his colleagues; he cares less what he says and what he does, when he can allege, "Eleven others thought the same that I did." It is notorious in the case of juries that, even under the solemnity of an oath, many a one has yielded to the persuasions and arguments of his colleagues, and sacrifices, honestly and in good faith, his convictions to theirs. And this, too, in cases where there have been no prejudices to combat, no party relations to lead him astray, and induce him to do evil that good may come.

But we may be told that there is no certainty that a large number may come. Seven constitutes a quorum, and seven may be the number assembled. The Court is thus regulated by chance, the time and place of meeting, the season of the year, the engagements of the Bishops, with numerous other contingencies. The seven assembled may be the greatest friends or the bitterest enemies of the accused—yet they and they alone can try him. But, say the sweet editorial voices, they are Bishops—successors to the Apostles, as you term them—and who dare say that they will do aught but what is right and just? True, we believe them to be the successors of the Apostles, and to be honored and obeyed in what they lawfully do, according to the Word of God and the discipline of His Church.—But the Word of God teaches us that, great as is the dignity of the office, still it is deposited in earthen vessels—and in some cases the earth is by no means of the best quality. The 26th article teaches us that "in the visible Church the evil be ever mingled with the good, and sometimes the *evil have chief authority* in the ministration of the Word and Sacraments." Moreover, even the Church of Rome allows that the Pope may err in deciding questions of fact, and surely *we* may allow the same of the best of our Bishops. Moreover, our Prelates cannot hide their light under a bushel. They preach, and write, and talk, and act; and their sermons, writings, sayings and actions, are published to the world. We are compelled sometimes unwillingly to confess that the treasure is deposited in *very* "earthen vessels"; that the "evil have authority" in the Church, and that they have grievously erred in matters of fact as well as in things touching the Faith.

Again: We find a deep tincture of the *odium theologicum* manifesting itself—too obviously to be concealed, and disqualifying him who is affected by it for a just and righteous decision in a judicial case.

It may be very sad to hint at such a possibility, but sad experience has shown that it is not only possible, but has worked and is now working evil to the Church. It cannot be explained away by columns of cant, and whining, and reviling, on the part of unscrupulous partisans, aided by all the bats and moles ecclesiastical in the land. We say fearlessly, that while the civil law gives a right of challenge in the selection of a jury, and sedulously excludes those who may, with reason, be considered unduly biased by interest or relationship, the Church has made no provision for securing strict justice in this respect. If by a charitable hypothesis she supposes that her Bishops are unaffected by any of the passions or weaknesses of frail humanity, we must allow that she has grievously erred, and the "voice of experience" might have taught her better. "AMICUS CURIÆ" tells the truth on this point, and actions speak louder than the most skilful arguments or the most confident asseverations.

What remedy then is to be afforded for this evil? We reply, that the Court should be limited in number, say five at the most--fairly selected by lot or some other impartial mode, with a right of objection for cause show.n A canon was brought before the General Convention of 1847, imbodying these provisions among others, and it struck us very favorably at the time. The more we have considered their bearings, the better do these features appear. Place a few men in this solemn office—the trying of a brother prelate;--let them be impartial, high-minded, well-informed in the principles of law and equity, respected by the whole Church for their virtues and attainments--and *aided by one or more laymen, as assessors*, distinguished for their Christian lives and high judicial station, and we may not doubt that justice will be done. Nor should the case rest here. Provision might be made for an appeal to the whole Bench of Bishops with the same safeguards as before. In our view, the suggestion as to *lay assessors* is highly important. We have experienced the benefits of the counsels of able, wise, and Christian laymen, in the councils and legislation of the Church. Why should we not avail ourselves of them in a judicial or advisory capacity likewise, when so great evils have resulted from prejudice and inexperience?

Thus much may suffice for the present: but we shall recur again to this subject, as most momentous to the well-being of the Church. We may also find it entertaining and edifying for our readers, to notice some of the wise sayings and profound arguments of one or two of our contemporaries, who, as was to be expected, are always prompt to extol what is wrong, and advocate what is unjust.

GENERAL THEOLOGICAL SEMINARY—*Sunday School Festival.*—It will give much pleasure to the numerous friends of the Seminary all over the Church, to learn what has been done there lately in the instruction of the destitute children of its now populous neighborhood. After the establishment of St. Peter's Church, in 1832, Sunday Services were discontinued at the Seminary, and the students were attached to various parishes in the city, aiding more or less in their Sunday Schools as they found occasion. Three years ago, however, the Trustees required Sunday services to be kept up during Term time, and all students were required to attend, unless specially excused by the Dean. For some time the students still continued—as some of them do even now—as teachers in two or three of the neighboring Parish Sunday Schools. But the Sunday services and Monthly Communions gave the Seminary so much the feeling of a Parish within itself, that their catechetical labors naturally took the same turn. Early in the present Seminary year, the Rev. Dr. Haight, who is both Dean and Chaplain this year, called together those of the students who were disposed to be active in this good work; and on Sunday, Nov. 2nd, 1851, they began with sixteen boys. The students have been indefatigable in visiting—the only way to keep up such an undertaking; and they have distributed over 5000 tracts to adults, besides their labors among the children. The School has been kept twice on each Sunday:—in the morning for the more advanced and orderly boys; and in the afternoon for the miscellaneous unwashed, who have required a different sort of management. Many boys attend both; but the great mass of the afternoon attendants are such as would not yet be willing to come to the more settled exercises of the morning. These Schools have steadily been on the increase until the morning roll includes some 120 names, and that of the afternoon over 170. The vacation being at hand, when of course the School will necessarily be suspended, owing to the absence of the students, the School year has been concluded by a Festival given to all the boys upon the Seminary Green, west of the West Building. This interesting affair came off on the afternoon of Tuesday, the 16th of June, at 5 o'clock. The boys—all of them to whom tickets had been granted—assembled in the Long Room of the Seminary. After a few remarks by the Rev. Dr. Haight, a few verses of a hymn were sung, and, all kneeling down, the Lord's Prayer was said, followed by the lesser Benediction. The procession was then formed, led off by David Lyon, the Sexton of Trinity Church, who kindly attended, with his *baton*. He was followed by Mr. Rich, of the Senior Class, the Superintendent of the School, then by the Faculty and the other clergy present, after whom marched the boys in classes, each under its own teacher. The procession left the front door of the West building, turned to the right, and, entering the Green, made a long detour under the trees, until they drew up before a circle of tables covered with white cloths and various sorts of refreshments. At the western side of the circle was quite a company of ladies and gentlemen—the ladies being mostly members of the Professors' families, and of the Parish of St. Peter's, who had kindly been at work, for days beforehand, preparing the creature-comforts for the occasion. The boys—in number not far from 200—being ranged orderly around the circle of tables, the Rev. Dr. Haight, the chaplain, made a brief address to the company, giving a sketch of the rise and progress of the school. He was followed by the Rev. Dr. Turner, who addressed the boys on the great object of the instruction they received, and gave an interesting story of the progress of a Sunday School boy once in his own family, many years ago, at the Seminary. Both before and after his address, portions of hymns were sung, accompanied by one of the students on a melodeon, which had been brought out on the grass for the purpose. After a blessing, the hungry ranks were seated on the grass, and waited on by the students, who handed sandwiches, cake, lemonade, &c., to their numerous companies, until their hearty appetites were somewhat satiated.—After singing, the Rev. Dr. Johnson addressed them, taking as his text "Bring forth good fruit unto God." Taking his stand under one of the trees on the Green, he told them that religion was the root, sound education the trunk, the various avocations of life the branches, fair professions the leaves—but all these were nothing without *fruit*, good fruit, and *plenty* of it; and in order that it might be all this, it must be fruit brought forth unto God. The Rev. Mr. Mahan followed, taking this little festival, at the close of their School year, as a type of the Marriage Supper of the Lamb—in heaven above. To that Feast they were all invited; but whether they should be allowed to enter would depend upon their previous preparation: and, as to this festival, they were not admitted without a ticket, so of that Marriage Supper, none would be allowed to partake without having on a wedding garment. He hoped they would all be as eager and as well prepared to attend that great feast as they had been for the little festival which had brought them together. After singing the Dismissal Hymn, and a solemn blessing by the Chaplain, the procession was again formed, the ladies going beforehand into the Long Room to prepare for the *finale*. All being at length ready, the boys marched two by two, by classes, up the western steps to the Long Room. As they entered, each one received from the hands of some of the ladies an orange; and, on passing out at the opposite door, a paper of candies was added by other fair hands; after which the hopeful juveniles, edified and satisfied, went on their way home rejoicing—all firmly resolved to keep their tickets, and come back to school when it re-opens in October.

The afternoon was delightful, a cloud having kindly veiled the sun towards the close of a sultry day. The grounds of the Seminary are admirably adapted for such gatherings, of which this is only the beginning—not the end. God bless the labor and the laborers!

The work which has thus rapidly grown, will not cease to grow. Admirably adapted as it is for the practical training of students for their parochial life, no Christian man can wish otherwise but that it should grow. The question of *room* for the accommodation of these crowds of little ones will soon be in the imperative mood, demanding an answer in stone and mortar. It is a labor which infringes upon no parochial rights, nor draws away any parochial support from neighboring churches—while, yet, its wholly gratuitous labors bid fair to gather in crowds of poor and destitute, who would otherwise remain strangers to God, and uncared for by His Church. We hope that the Trustees, at their next meeting, will take order for the immediate erection of a spacious and suitable Chapel on the Seminary grounds, with the crypt properly fitted up for a school room. Longer delay would be inexcusable. The scanty accommodation of one low ceiled room—meant only for a private residence—is too little for such crowds of human beings; and for an object of such general interest, we doubt not that large subscriptions would readily be given by churchmen so soon as the work was really undertaken, and that bequests would follow, from time to time, to keep up the good work so well begun. *

General Theological Seminary.—The Annual Examination of the Students of the Seminary commenced on Monday, the 21st instant, and continued through Tuesday and Wednesday. The Examining Committee in attendance were the Rev. Drs. Mead of Connecticut, Burroughs of New Hampshire, and W. L. Johnson of N. Y.; and the Revs. Goodwin of Conn., Billopp of Delaware, and Watson, Eigenbrodt and Walton of New York. Bps. Whittingham and Chase, and several other clergymen were also present. The first day was occupied with the examination of the Senior Class by Prof. Mahan in Church History, and Rev. Mr. Houghton in Hebrew; the Middle Class by Rev. Prof. Turner on the Epistle to the Romans in Greek; the Junior Class by Prof. Johnson in the Evidences of Christianity and Prof. Haight in Homiletics. On Tuesday the Seniors were examined by Prof. Johnson in Systematic Divinity; the Middle Class by Profs. Mahan and Haight (the latter on the Liturgies), and the Juniors by Prof. Turner and Mr. Houghton. On Wednesday, the Seniors were examined by Prof. Haight on Pastoral Theology, the Middle by Prof. Johnson, and the Juniors by Prof. Mahan.

Having had the opportunity of witnessing a large portion of the examination ourselves, and hearing the comments of the Trustees in attendance, we may safely congratulate the Church on the sound and promising condition of this "school of the prophets." The average of the students have evinced careful preparation, diligent study, and competent acquirements for the responsible office to which they are looking forward. It may excite anger and inky explosions in some quarters, when we say that they have also exhibited a satisfactory soundness in the faith and cordial attachment to the discipline and order of the Church. We speak especially of the Senior Class when we say this, and most confidently can we assert it of the candidates of this diocese. It is somewhat remarkable that those who are loudest in decrying the institution, stigmatizing its Professors, and depreciating its students never make their appearance at these examinations. "Where ignorance is bliss, 't is folly to be wise," and it is perhaps more consistent with the ethics of the enemies of the Seminary to make false accusations on imperfect knowledge or rather gross ignorance of the actual state of affairs, that to obtain adequate knowledge and find all ground of cavil swept from beneath their feet.

We have received a circular in behalf of the Society named below, and give it publication, in hopes of awakening a more general interest in its objects, and a more cordial support in its operations. The volume published by the Society contains many tracts and pamphlets of great interest and value for a history of the Church; and in proportion as the number of members is extended, the more efficient will be the means of usefulness the Society enjoys. We are confident that many pamphlets and other historical documents, scattered here and there, and of small value to the present possessors, would be vastly enhanced in value when collected together in the Library of this Institution.

The Protestant Episcopal Historical Society.—This Society, founded in 1850, has for its object the collection and preservation of Books, Manuscripts, and other historical materials relative to the past and present History of the Church in the United States.

It aims at accomplishing these objects by the publication of an Annual volume or volumes of Collections, and the formation of a Library.

Any person may become a Member of the Society by the payment of Two Dollars annually, which will entitle him to one copy of all its publications for the year covered by the subscription.

The affairs of the Society are conducted by a Board of Officers, all of whose services are gratuitous, consisting at present of the following individuals:—

President—Rt. Rev. T. C. Brownell, D. D., LL.D., Hartford, Conn.

Vice President—Rev. Francis L. Hawks, D. D., LL.D., New York.

Secretary—Rev. B. Franklin, Philadelphia.

Treasurer—Frederick S. Winston, 60 Cedar St., New York.

Executive Committee—Revs. Wm. Bacon Stevens, D. D., Pa.; Philip Slaughter, Va.; A. B. Paterson, N. J.; J. H. Hobart, N. Y.; W. J. Kip, D. D., N. Y.; T. W. Coit, D. D., Conn.; T. C. Pitkin, Conn. Messrs. John Alexander, Md.; Samuel H. Huntingdon, Conn.; G. M. Wharton, Pa.; E. A. Newton, Mass.; Robert Bolton, Jun., N. Y.; George L. Duyckinck, N. Y.

Its present list of Members contains all the Bishops, and some four hundred of the other Clergy and Laity of the Church.

The funds at its disposal during the past year amounted to $456, which were expended (with the exception of about $20 required to defray the expenses of the annual meeting, in June) on the publication of the Address delivered before the Society, on its Anniversary, by the Rt. Rev. John H. Hopkins, D. D., Bishop of Vermont, and of a volume of Collections of 230 pages. Had all its members remitted their dues, a much larger volume could have been issued. It is hoped that this omission will be repaired, by the remittance of such unpaid dues, with those for the present year, on the receipt of this Circular.

It is believed to be almost unnecessary to dilate on the importance of an organization like the present, and the consequent duty of the members of the Church to supply it with the means of efficient action. It asks but a small annual sum from each of its friends, for which it renders more than an equivalent in a copy of its Collections, which could not, it is believed, be issued in any manner other than the present plan, as no publisher would be found to issue works which, although valuable, have too few elements of popularity to secure a profitable or even remunerative sale. Its Library already numbers several hundred volumes of Manuscripts and Printed Books, almost all obtained by donation. The periodical publications of the American Church are also all regularly received and filed. It is hoped that the good example set by donors to this collection will be followed by others. Innumerable Pamphlets, Newspapers, and even MS., have been and are daily destroyed or consigned to dust and decay, not only unvalned, but an absolute inconvenience to their owners, which, if collected and arranged, and placed in juxtaposition with other publications in an institution like the present, would be of great value. One can hardly estimate the importance of the historical materials we should now possess, had a like organization gone into operation in the infancy of the American Church.

The Publishing Committee of the Society have now in their hands a MS. of great value and interest, which they will put to press for the Collections of the present year as soon as sufficient subscriptions are received to cover the expense of its publication.

The present appeal is made to the Church at large, in the hope that it will elicit a large number of subscriptions to an undertaking believed to be of unquestionable value and importance.

Members of the Society, and others wishing to become such, will please forward their names and addresses, with their annual subscription ($2), and directions as to the manner in which they wish the volume, when published, to be forwarded to them, to the Treasurer, Frederick S. Winston, Esq., 60 Cedar street.

Persons wishing to obtain a copy of the Collections published last year may do so by the payment of the subscription for that year ($2). Early application will be advisable, as but a small number of copies were printed, the extent of the edition being regulated strictly by the number of subscribers not in arrears.

The Secretary takes this opportunity of announcing that he has received and acknowledged the receipt by private letters of several Manuscript and Printed Histories of Parishes, which have been deposited in the Library. He will be happy to receive others which the Jubilee may have called forth, as well as any documents or copies of documents which persons may be willing to present or deposit with the Society.

Communications may be addressed to the Treasurer and Secretary as above, or to the Society's Publishers, Messrs. Stanford & Swords, 137 Broadway.

New York, March, 1852.

CONTENTS OF THE VOLUME OF COLLECTIONS PUBLISHED BY THE SOCIETY IN 1851.

A Journal of Travels from New Hampshire to Caratuck on the Continent of North America, by Rev. George Keith, 1706.

Letters by Rev. George Keith and Rev. John Talbot.

Early history of the Church at Burlington, N. J., by Jeremiah Bass, Esq.

Non-Juring Episcopate in the United States, compiled from the Original Documents by Rev. B. Franklin.

State of the Church in 1730-40, being a communication from Rev. Dr. Bray, Commissioner of Maryland.

List of Persons licensed to the Plantations by the Bishops of London, from the year 1745 inclusive.

List of Parishes in which the Service of the Church of England was performed in the year 1724.

Rev. Mr. Whitefield's Letters on the American Missionaries and Correspondence relatitg thereto, 1740-1.

Efforts to obtain the Episcopate before the Revolution, by Rev. F. L. Hawks, D. D.

Thoughts upon the Present State of the Church of England in America, 1764. Author uncertain.

Letter from the Archbishop of Canterbury to Rev. Dr. W. Smith of Pennsylvania, 1766.

Memorial and other Documents relating to the sale of the Glebes in Virginia, 1795.

Henderson Walker to the Lord Bishop of London, 1703.

Mr. Blair's Mission to North Carolina, 1703.

Sacrilege.—The new chapel of Zion Church, on 38th street near Madison Avenue, was entered some time in the latter part of the week before last, and the Rector's surplice, scarf, and cassock, and a folio Bible, feloniously taken. The Church of the Nativity, Chapel of Grace, Church of St. John Baptist, and other sacred edifices, within a few months, have suffered in the same way. As "the carnal mind is enmity towards God," it perhaps is but natural that its depravity should be manifested in depredations on His holy places.

Foreign Intelligence.

Since our last the *Europa* and *Franklin* have arrived at this port, with a week's later intelligence.

The news is unimportant. The expected dissolution of Parliament is the great theme of discussion in England, and of course no new measure of importance is proposed.

The rumored return of Mr. Manning to the Church of England has been positively contradicted by him. Another story in the opposite direction is, that he is to be made Archbishop of Armagh! This wants confirmation we should think. A good suggestion from John Bull will be found on our fourth page, respecting a form for the reception of perverts.

The debate on the Maynooth Grant presents some striking features. Being pressed for time, we avail ourselves of the report on this subject in the *Banner*.

Maynooth Grant.—

An interesting debate on this subject in the House of Lords on the 21st ult., was opened by the Marquis of Breadalbane, who presented a great number of petitions in relation to it; and in doing so, appealed to the noble earl at the head of her Majesty's Government, to give a declaration of his opinions as to the policy which he intended to pursue; observing that some doubt and uncertainty yet prevailed in the public mind. The Earl of Derby replied: "I feel great difficulty in giving the noble marquis any more information than I have already afforded on a former occasion. This is the third time of asking, and I hope it may be the last time of asking, [laughter.] What I have stated before is, that her Majesty's Government have no present intention of making any alteration in, or proposing any repeal of, the existing act, by which an endowment was granted to the College of Maynooth [hear, hear]." In answer to some remarks from Lord Beaumont, the Earl of Derby again said, "I have a better opinion of the Roman Catholic Priesthood generally, than to believe it essential to their education that they should be taught doctrines subversive of loyalty. If I find that the noble baron gives a more correct representation of their views than I have hitherto been disposed to take, it would very materially alter my views with regard to the policy or propriety of supporting a system inculcating doctrines subversive of loyalty and morality [cheers]."

Lord Beaumont: My Lords, I never said there was anything necessary in the education of a priest which was either subversive of loyalty or of morality. I said nothing of the sort. What I said was this—that there are books of the casuists and other text books, from which might be extracted passages which would not be construed as tending to increase the feelings of loyalty and affection to this country, and that in the writings of the casuists there were many passages which might be considered to be extremely indelicate [cheers], and that these are the text books But I never once stated anything approaching to what the noble earl has put into my mouth—that it was necessary in the education of a priest, for him to adopt principles that were subversive of loyalty, or which in any way tended to immorality. All I stated was, that passages of that sort are to be found in those books [hear, hear]. There are passages of that nature to be found in the text books there, and it is necessary for a full study of the subjects taught that these passages should be studied, but the principles contained in them need not be adopted [loud laughter]. I should like to know whether, in studying for another Church, it was necessary to read only one side of the question. I ask if it is not necessary to investigate the whole matter, and if there are not many books which they are required to study and become masters of, which contain passages which they would be extremely unwilling to adopt as the foundation of their own principles and conduct [hear]?

The Bishop of Oxford: My Lords, as the noble baron has so pointedly appealed to the right reverend bench, I will endeavor to give a very distinct answer to the question. There are no books in which the clergy of the Church of England are taught, which have any tendency to subvert their loyalty, or to destroy their morality [loud cheers.]

The Earl of Winchelsea said the College of Maynooth was the most dangerous nest of Jesuits found in Europe, and the melancholy condition of Ireland might be traced mainly to the principles inculcated in the priesthood educated there. An opportunity would speedily be afforded to the people of this country for speaking their sentiments on this important question, and he was greatly mistaken if the Protestant feeling of the country would not be displayed in a manner not to be misunderstood. He had no doubt that a searching investigation should be instituted, not only into the education of Maynooth, but whether the oaths which had been considered so safe had not been grossly violated [hear, hear].

The following piece of news is well worth an insertion, as it seems to be the policy of the Romish See and its adherents to be as troublesome as possible.

The conflict of Church and State continues. The government has just given token of a strong determination to maintain its authority by peremptorily closing the theological college of Freiburg. The Archbishop of Freiburg has long maintained a contest with the government, insisting upon the exclusive direction of the institution. Terms of compromise have been offered, but the prelate would have all power or none, and thus, on the 30th ult., the institution was abolished and the students were sent home. When the Archbishop and clergy shall be ready to admit the moderate supervision of the government, no obstacle will be offered to the restoration of the college.

Dr. Cullen has received the Pope's brief, appointing him Archbishop of Dublin.—*Evening Journal.*

The case of Mr. Gladstone has been argued at great length in his favor by his counsel. The objections were chiefly technical. After hearing argument in reply, the Judge, Sir J. Dodson, said he should give his decision in a few days. There is no doubt but that this contumacious presbyter has, by this time, become a sadder and wiser man by the means of inhibitions and costs.

The Rev. O. E. Vidal, Incumbent of Upper Dicker, Horsebridge, Sussex, was on Sunday, June 6, consecrated at Lambeth Palace Chapel as Bishop of Sierra Leone. The Archbishop of Canterbury was assisted by the Bishops of London, Chichester, Oxford and Cape Town.—*John Bull.*

We call attention to the gratifying account of Scotch confirmations on our last page. The locality was one of the hottest beds of Presbyterianism. It is a matter of rejoicing to find so many leaving that schism and returning to the ancient fold of Christ's Church. May the good work go on and prosper! We shall give a curious extract from the report of the Presbyterian minister at Galashiels, showing considerable trepidation and a perfect command of the Puritan vocabulary of olden times. We rejoice to see that while the Church of Ireland is recalling her children from the errors of Popery, her persecuted sister in Scotland is equally successful in reclaiming her's from the more modern inventions of Melville's schism.

Scripture Readers.—The ill consequences of this singular mode of religious instruction are beginning to develop themselves in a very unpleasant manner. We find, in our English exchanges, a correspondence between the Rev. R. R. Hippesley, Rector of Stow on the Wold, and Hon R. Kingscott, Secretary of the W. Glocestershire S. R. Society. This Society, which purports to be a Society of the Church of England, had appointed a young man one of its readers, who was a decided Wesleyan, and attended church for the purpose of taking notes of the Rector's sermons, and commenting on them among the parishioners, and that in no very complimentary manner it may be supposed. His preferences, too, were decidedly in favor of the Wesleyan schism, though he had been baptized in the Church. Mr. Hippsley made out a strong case and demanded his removal, but, strange to say, the Society refused. The employment of ill-informed schismatics "*to preach the Gospel* (?) to the poor," appears to be a part of their scheme of operations. It is more and more certain that these associations, apart from the church, and not under the control of its divinely-commissioned authorities, are productive of the greatest evils, and need to be put down instead of encouraged.

Diocesan Intelligence.

Rhode Island.—The Annual Convention met in Trinity Church, Newport, on Thursday, June 8th. Morning Prayer was said by Rev. H. Waterman, and the Ante-Communion service by Rev. G. W. Hathaway. The Bishop delivered a charge to the Clergy and Laity on "The Duties of Churchmen in these times." It will soon be published. The Bishop was assisted in the administration of the Communion by the above-named priests. Emmanuel Church, Newport, was received into union with the Convention. The following gentlemen were elected on the *Standing Committee*—Rev. N. B. Crocker, D.D., Taft, Vail and Hathaway, Messrs. Thomas Burgess, Resolved Waterman, George S. Wardwell, and Edward S. Walker.

A Committee was appointed to take into consideration the subject of a permanent fund for the support of the Episcopate to report to the next.

Delaware.—*Convention.*—We find that, according to the bull noticed in our last, the doctrine of proscription was fully carried out in this spirited little Diocese.

After giving the names of the *Standing Committee* and delegates to the *General Convention* as mentioned in our last, our contemporary proceeds:

All these gentlemen were known to have approved the official course of the Bishop during the past year, with the single exception of the Rev. Mr. Van Deusen, and he owed his election to the nomination of the Bishop himself.

The following resolution was then read by Judge Layton, and notice given that he would call it up for consideration early in the morning.—

"Whereas, the Right Rev. the Bishop of this diocese has, during the past year, issued a Pastoral Letter to the Clergy and Laity of the Diocese, therefore

Resolved, That the Convention express to their beloved Diocesan their grateful acknowledgments for the Scriptural and Church views contained in that Pastoral, and its able vindication of the Protestant Faith; whilst the courtesy, meekness, and Christian charity which pervade that document, enlist our earnest sympathies.

On the assembling of the Convention, Thursday morning, 27th, Judge Layton called up the above resolution. W. T. Read, Esq., of Newcastle, moved to lay it on the table. Dr. Balch raised a question of order, and thus opened debate, sustained on the one side by Rev. Messrs. Franklin, Harrold, Van Deusen and McKim, Messrs. Read and Naff; and on the other by the Rev. Messrs. Balch, Ridgely, Carpenter and Judge Layton and Geo. R. Fisher, Esq. The motion of Mr. Read to lay on the table was rejected by the following vote:

Ayes—Clergy, 4. Nays,—Clergy 6.
Churches, 3. Churches 9.

The Bishop and Mr. Billopp excused themselves from voting.

The question then came up on the adoption of the resolution offered by Judge Layton, and was passed by the following vote:

Ayes—Clergy, 6. Nays—Clergy 2.
Churches, 9. 2 Declined voting.
Churches, 1.
Declined voting, 2.

In giving notice of his intended motion, on the evening of Wednesday, Judge Layton stated distinctly, his object was that the members of the Convention might have time calmly to consider, and deliberately to pursue, such a course as, in their judgments, might seem right. The debate was earnest, and the issue distinctly raised, and the result has been not only to sustain Bishop Lee in his official course, but in the most emphatic manner, to declare the confidence and affection of the Diocese in their beloved Diocesan, and their determination to surround him in the administration of the affairs of the Diocese, with those presbyters and Laymen who enjoy his confidence, and sympathize with his views and principles.

Churchmen will see that the war has fairly begun, and that it is their duty as well as interest to follow out the principle laid down by the other side; and for each sound Diocese "to surround" its Bishop "with those clergymen and laymen who enjoy *his* confidence and sympathize with his views and principles."

From the Banner of the Cross.

Maryland.—*Consecration of the Church of the Epiphany, Washington, D. C.*—This church, erected six years ago, but until lately incumbered with a heavy debt, was solemnly consecrated and set apart to the worship of Almighty God, on Thursday, the 3d inst., by Right Rev. W. R. Whittingham.

At eleven o'clock, the Bishop, with twelve attendant clergymen, in surplices, was met at the door of the church by the Wardens and Vestrymen, who conducted the procession to the chancel. The request for consecration was read by the Rector, the Rev. J. W. French. The Bishop then solemnly consecrated the edifice to the worship of the Holy Trinity. The Rev. W. J. Clark read the sentence of consecration, the morning prayer was said by the Rev. Dr. Pyne, the lessons were read by the Rev. Messrs. A. Holmead and David Kerr, the ante-communion by the Rector, the epistle by Rev. Mr. Stewart, of the Eastern Shore, and the gospel by the Rev. A. Ten Broeck. The sermon was preached by the Rector. The Holy Communion was administered, and four persons were confirmed.

The day was excessively warm, but the congregation was very large and attentive. The Rev. Messrs. Shiras, Kerr, of Rockville, Stewart, of Mount Albon, and Colton, were in the chancel. The Rev. Messrs. Lippitt and W. A. Harris were present in the church.

The parish of the Church of the Epiphany has increased steadily in numbers, and is still growing rapidly. Its heavy debt was all paid off at Easter, and its prospects are now unusually bright. But one circumstance contributed to mar the pleasure of the consecration service, and that was the utter inability of the Bishop to speak so as to be heard. He has so far lost his voice as to be unable to speak above a whisper. W. J. C.

Washington City, June 12, 1852.

Indiana Convention.—The Annual Convention of this Diocese, met in Indianapolis on Thursday morning, May 27th. In the absence of the Clergyman appointed to preach the Convention sermon, the Rev. F. D. Harriman, of Crawfordsville, took his place. Ten Clergymen, out of thirteen who were entitled to seats in Convention, were in attendance. Nine or ten Parishes were represented by the Laity.

Three new Parishes were admitted into union with the Convention; viz: St. Mark's, Lima; Trinity, Connersville; and St. Matthew's, Worthington.

The Secretary of the last Convention, declining a re-election, the Rev. F. D. Harriman, of Crawfordsville, was unanimously chosen in his place.

The Bishop's address opened with appropriate remarks on the loss sustained by our Church and by this Commonwealth, in the decease of the Rev. Dr. Wylie, the President of the Indiana University. Two Deacons and one Priest had been ordained during the year. Four Clergymen had been received from other Dioceses, five had been transferred, and one other had removed. The whole number of the Clergy canonically residents of Indiana is now 18, of whom only 13 are officiating in the Diocese; nor is there now on the list a single Candidate for Orders.

Two Churches had been consecrated; St. John's, Crawfordsville, and Trinity, Vanderburgh Co. Edifices are in process of erection in four or five parishes. Seventy-six persons had been confirmed, during the year, in sixteen Parishes. The Bishop had visited every Parish, with but one exception, and had preached 132 times. He recommended greater efforts in behalf of Diocesan Missions, anticipating a diminution rather than an increase of aid, from our General Missionary Society. He closed his address by a commendation of the New York General Protestant Episcopal S. S. Union.

The reports of the several Parishes were read, showing in most instances an increase in the number of Communicants.

The Agent appointed by the last Convention, to solicit aid for the support of the Episcopate, reported that the proceeds of his agency were upwards of $400, besides nearly $350 pledged. These were mostly annual subscriptions to be paid for three successive years. The Bishop, in his address, stated, that under his present arrangements with his Parish he could not retain the Rectorship, giving to the Diocese all the time that could be at all required for his Episcopal duties.

The Treasurer of the Diocese, Hon. George H. Dunn, being much of the time absent from his place of residence, Andrew Ingram, Esq., of La Fayette, was chosen as his successor.

The Rev. Drs. Camp and Claxton, and the Rev. Mr. Harriman, and Messrs Morrison, of Indianapolis, Moore, of Madison, and Krumbhaar, of Terre Haute, were elected the Standing Committee. There was no election for Deputies to the General Convention.

Resolutions expressive of the sense of the Convention in reference to the death of the Rev. Dr. Wylie, were presented by the Rev. Dr. Claxton; and a copy of the remarks with which they were accompanied was requested by the Convention, to be printed in the appendix to the Journal.

The Convention adjourned on Friday evening, after the usual solemnities and a brief address from the Bishop.

The next Convention is to meet in La Fayette, on the 3d day of June.—*Christian Witness.*

Iowa.—On the 6th ult., the corner-stone of a church edifice was laid by Bishop Kemper at Davenport, where the Rev. Alfred Louderback is Missionary.—*Banner.*

Minnesota.—On Sunday, 16th ult., in Christ church, St. Paul, the Rev. John A. Merrick, Deacon, was admitted to the holy order of Priests, by Bishop Kemper, who also confirmed seven persons.—*Banner.*

Trinity College, Hartford.—We insert the annexed item with much pleasure. The study is a very important one, and has fallen into most competent hands. We congratulate both the College and the Professor on the establishment of this relation between them.

The Rev. Calvin Colton, we understand, has been appointed Professor of *Public Economy* in Trinity College, Hartford, Connecticut. The peculiar fitness of this appointment will be well appreciated by all those who have made themselves acquainted with Mr. Colton's various writings, and more particularly with his last work, entitled "*Public Economy for the United States.*" This is a very elaborate and finished treatise on this importan science, and fit to be adopted as a text-book in all our schools and colleges. It is to be hoped that Mr. Colton's new position will afford him opportunity to become eminently useful in those studies and teachings to which he has heretofore so successfully devoted his attention. It cannot but be seen and felt by all observing minds that the science of Public Economy has been sadly neglected in our seminaries of learning. It is not too much to say, that a man can never be a good statesman who does not understand it, and that, instead of being a secondary subject of public instruction, as is usually the case in our colleges and universities, it should occupy a prominent place. It presents an ample field for the entire attention of a public teacher. Trinity College has done well in erecting a professorship, as we understand is the case, for this sole object, and not less well in the choice of the first incumbent.—*Nat. Intelligencer.*

During the absence of the Rev. F. Ogilby, the Rev. John Coleman, D. D., has taken the editorial chair of the Banner. We are happy to find that, notwithstanding his frequent indisposition, our much esteemed brother is as active and lively as ever, and equally capable of doing good service to the church, as in days of yore.

Associate Alumni.—The annual meeting of this Association commenced on Tuesday evening, the 22d inst., in the Seminary Hall. The Annual Sermon was preached the same evening, divine service being held in the Chapel. Evening prayer to the creed was said by the Rev. George Benton, of the Diocese of North Carolina, and from the creed by Rev. D. H. Macurdy, Rector of Grace church, Van Vorst, New Jersey. The appointed preacher, the Rev. Harry Finch, was unable, through ill health, to fulfil his appointment; and at the very brief notice of an hour or two, and the urgent request of the Executive Committee, the Rev. Dr. Haight kindly consented to supply the vacancy. His sermon was on the first three verses of the 48th Psalm, and was an excellent delineation of "The Church—Its Glory, Beauty, and Strength." The concluding addresses to the clergy and students present, were most appropriate and impressive, and suggestive of profitable thoughts and stirring reminiscences. We shall, as usual, publish an official report of the proceedings, in a week or two, for the information of absent members. On Wednesday, at 1 P. M., in the Seminary Chapel, the Rev. Alexander H. Vinton, D.D., Rector of St. Paul's church, Boston, read the annual essay "On Superstition—its Nature, Origin, and Effects. It was a very able performance.

New Publications.

We have received *Graham's Magazine* for June and July; *Harper's New Monthly* for July; the republication of *Blackwood* for June, and the *North British Quarterly* for April, republished by Messrs. L. Scott & Co., with several other publications, but are too much occupied to notice them this week.

One Correction more.—A couple of our contemporaries, who guessed wrong as to the temporary occupant of the editorial chair in our absence, have tried to extricate themselves and readers from the fog into which they had plunged. As they continue in error as to the authorship of the editorial entitled "The Dark Days of the Church," which appeared in the paper of the 15th of May, it may be as well to mention, that it was written by the editor himself, and that number was prepared exclusively under his direction. So much for would-be experts in *internal evidence.*

CLERICAL CHANGES.

The Rev. C. M. Parkman, having been elected Assistant Minister of St. Paul's church, Edenton, N. C., has, by the direction of the Bishop, accepted the office Address at Edenton, and not to Windsor, until the first of October.

The Rev. John Long has taken charge of the Mission, including Scranton, Hyde Park, Providence, and Pittston, Luzerne Co., Pa. His address is still Montrose, Susquehanna Co.

The Rev. M. F. Maury has resigned the rectorship of St. Paul's church, Selma, Ala.; and will temporarily reside in Lexington, Ky., until his impaired health shall be restored.

The Rev. John M. Mitchell to St. Luke's church, Cahaba, Ala.

The Rev. S. M. Rice has resigned the charge of St. John's church, Clayville, W. N. Y., and accepted a call to St. John's church, Millville, Worcester Co., Mass.

Letters and papers for the Rev. G. W. Natt may be addressed to the care of Mr. T. J. Natt, 134 Market st., Phila.

Letters and papers for the Rev. I. D. Vermilye may be henceforth directed to Kensico, Westchester Co.

Married.

On the 15th inst., in St. John's Church, LaFayette, by the Right Rev. George Upfold, D.D., Joseph J. Bingham to Sophia B. Upfold, eldest daughter of the Bishop of Indiana.

On Thursday, the 17th inst., at the Church of the Holy Communion, by the Rev. Dr. Muhlenberg, Augustus Levinus Clarkson, to Emily C., daughter of Edward McVickar.

On Wednesday, 16th inst., at Trinity Church, by the Rev. Benjamin I. Haight, D. D., Edward D. Phyfe, to Ann Eliza Voorhis, all of this city.

At Green Point, Long Island, on the 16th inst., by the Rev. Dr. Adams, Mr. Peter C. Provost to Miss Catharine Mott.

Notices.

Public Worship.—Daily service at 9 A. M., Church of Nativity.

The Church at Copake, Columbia County, will be consecrated on Tuesday morning next—service to commence at ½ past 10 o'clock. The Church is near the Harlem Railroad, and may be reached by the cars, leaving both N. York and Troy in the morning. Clergymen attending will please bring their surplices.

☞ The *Church of the Ascension*, Bushwick, L. I., will with Divine permission, be consecrated, on Saturday morning, June 26, by the Right Rev Bishop Chase. The service will commence at 10½ o'clock. The neighboring Clergy and Laity are respectfully invited to attend.

New York.—The Rt. Rev. the Bishop of New Hampshire will perform Episcopal offices in this Diocese, in the place of the Rt. Rev. the Bishop of Western New York during a portion of the summer. The following appointments have been made.

JUNE.

Second Sunday after Trinity, June 20, A. M. St. John's, Troy.

Tuesday, June 22, A. M. Kinderhook, *Consecration.*

Saturday, June 26, Bushwick, *Consecration.*

Third Sunday after Trinity, June 27, A. M. Annunciation, N. Y., *General Ordination.*

P. M. Intercession.

Tuesday, June 29, A. M. Copake, *Consecration.*

JULY.

Tuesday, July 6, A. M. Amsterdam.

Thursday, July 8, A. M. Granville, *Consecration.*

ST. GEORGE'S CHAPEL.

On Thursday next, the first day of July, St. George's Chapel, corner of Cliff and Beekman Streets, will have been opened for divine service one hundred years. The Centennial Anniversary will be celebrated by appropriate services in the Chapel on that day (1st of July), commencing at half past 10 o'clock. Sermon by Rev. E. Y Higbee, D. D. assistant Minister of Trinity Church.

The Clergy and Laity of New York and Vicinity are respectfully invited to be present and join in those services.

The Clergy will please meet at ten o'clock, in the vestry room, rear of the chapel.

New York, June 22, 1852.

CHURCH OF THE ADVENT.

Our up town friends will be pleased to hear that the Church of the Advent has been improved both outwardly and inwardly in its appearance. As regards its Rector, (Rev. A. Bloomer Hart,) we say to our Episcopal friends go, listen to him, and our word for it, you will return wiser if not better Christians.

This Church is situated on the East side of 8th Avenue, between 41st and 42d streets. Service on Sundays at 10½ A. M. and 4 P. M.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of June 8.

Trinity, Brooklyn, Ct., 17; a lady 3; St Peters, Milford, Ct, Minnesota, 5; Wis 5; St James, Fairhaven, Ct 5. Thro' J B Dow, Treas. Mass; Wilkinsonville, St Pauls, 6 66; Christ, Springfield, 42 83; for the Jews 6 32; St Peters, Salem, for Me 73 14:—128 95. Norfolk, Va, St Pauls, 22 75; Buckingham, St Peters, 5; Hanover, St Martins, 15; Botetourt, Mrs Mary Gilmer 5; Clarendon, S C, St Marks 5; Rome, Zion, W N Y (Jews) 5 62; Christ, Hartford, Ct 54 03; A and M, Pottstown, Penn, (receipt in the P O) 10. Thro' W I Mercer, Treas diocese of W N Y 855 78; Rev J R Kuch, Md, 7 50:—$649 63.

THOMAS N. STANFORD, Treas.,
June 22, 1852. 137 Broadway.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

Zion Newport, for the purchase of land for the mission, from the Rev R Cox, rector 12 18; J F G 15; 24 Ojibwa New Testaments from the Hon L Bradish.

JAMES LLOYD BRECK,
St. Paul, Minn., June 8. For the Minn. Mission.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 17th inst.

Ascension, G T Bedell 112 03; Capn Ogden, member of the Church of the Ascension, 2 40; St Marys, Brooklyn, J W Shackelford 6; St Lukes, Somers, Jno Wells Moore 3 82; St James, North Salem, Jno Wells Moore, 1 28; Trinity, Fairfield, Herkimer Co, Rev Edward C Moyses 2 77:—$128 40.

Donations and subscriptions thankfully received by
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PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 17 inst.

St Paul's Chapel, Rev B I Haight 58 02; Trinity, 37 53; Trinity, Fairfield, Herkimer Co, Rev Edward C Moyses 1 85:—$97 38.

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Advertisements.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

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A Lady, who has completed the course of instruction in a distinguished female seminary and has had several years' experience as a teacher, both at the North and the South, wishes to form a new engagement. In addition to English branches, (including the higher Mathematics, &c.) she will give instruction in the Latin and French languages. Satisfactory references will be given. Address M. P., Box No. 8., Charleston, S. C. je26-3-S

FRESH IMPORTATIONS.

Fiddes, Body of Divinity, 2 vols., folio, fine copy old calf,	$7 00
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Brent's Translation of Father Paul's History of the Council of Trent, folio,	8 00
Echard's Ecclesiastical History for the first 313 years, folio, fine copy,	3 50
The entire works of Jones of Nayland, 6 vols, very rare,	20 09
The Boyle Lecture Sermons, edited by Bishop Burnet 4 vols calf,	6 00
Dr Well's Historical Geography of the Old and New Testament, 2 vols,	2 50
The Sunday Library, by Dibdin, containing 100 sermons by the most eminent modern Divines, new and beautiful edition, 6 vols,	5 00
L'lorents' History of the Inquisition, very scarce,	2 00
Faber's, George Stanley Sacred Calendar of Prophecy, 3 vols, 8 vo, very scarce,	6 00
Faber's Eight Dissertations on certain Prophetical passages in Holy Scripture, 2 vols,	3 50
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Do. do. do. on the Evdences,	1 50
Sermons contributed by eminent living clergymen of the Church of England, 8vo,	3 50
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Evans' Robert W., Bishopric of Souls,	1 50
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Warburton's Divine Legation of Moses, new edition 3 vols, 8vo,	6 00
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Dean Stanley's Faith and Practice of a Church of England Man,	1 25

N. B.—List to be continued.

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14 David's Last Picture, *Chambers' Journal.*
15 Poetical Works of David Macbeth Moir, *Athenæum.*
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From the Banner of the Cross.

The Vision of Angels:

OR RICHARD HOOKER'S DEATH-BED.

BY THE REV EDWARD C. JONES

"When he was asked the subject of his thoughts, he replied, 'That he was meditating the number, and nature of Angels, and their blessed obedience and order; without which, peace could not be in Heaven, and oh that it might be so on earth.'"—*Church History.*

I see the bright, supernal bands!
  Beatitude untold!
Outnumbering far old Ocean's sands,
  Or Evening's studs of Gold;
Jehovah's retinue of state,
  Their Sovereign's will they own,
And deferentially they wait,
  Until that will be known.

I see the bright supernal band,
  Each Seraph in his lot;
In perfect *harmony* they stand,
  From order swerving not.
Law sways its sceptre sweetly there,
  And love *sustains* its sway;
Each Cherub has his part to bear,
  In those blest realms of day.

What amaranthine crowns they wreathe,
  To deck the sainted brow!
How peaceful is the air they breathe!
  My spirit breathes it now.
The quiet of that heavenly place,
  Steals in upon my heart;
And in that hush, when ends my race,
  Fain would my soul depart.

Oh, when shall *Earth* such concord own,
  And cease its envious jars?
When be serene as yonder throne,
  Beyond the burning stars?
Oh, when shall *faction* quench its brand,
  And Peace unfold her wing?
And Rancor drop with yielding hand,
  Her arrow from the string?

The vision passed, but still its light
  Baptized that clammy brow;
So beautiful, so more than bright,
  It seemed an Angel's now.
And in that light, which sweetly streamed,
  From realms of upper day.
To *feel* what he had barely *dreamed*,
  Our Hooker passed away.

Selected Matter

From the London Evening Journal, May 31.

Intercourse with Foreign Protestants.

Some time has elapsed since we called our readers' specific attention to the movement originated in our columns for bringing foreign Protestant communities within the blessings of that Apostolic communion which exists for the preservation of the unity of the faith; although, in the interim, we have published much interesting matter bearing upon the question. Since we last brought the matter prominently forward, the cause has been making sure and real, though quiet progress, in a direction from which we anticipate, in the good appointed time, a large incoming.

We feel that we cannot better or more appropriately commemorate that holy season of the Church Year at which we have arrived—that season which hands down to all ages the first great mission of the chosen Twelve to proclaim the wonderful works of God in every tongue of man—than by reporting how far a project has sped which has for its aim the extension and re-establishment, in lands where once they existed, however overlaid in progress of time by human error, of that succession which those Apostles then went forth to found in all regions of the habitable world. We hasten, therefore, as our Whitsun greeting to our readers, to tell them that the undertaking has been making satisfactory progress in the kingdom of Denmark—a country which, as they are aware, has, in a remarkable manner, preseved the ecclesiastical framework and system of divine worship, in spite of the loss of an Apostically descended ministry.

In the actual stage of affairs it would be premature to enter into details. It is sufficient, therefore, to say that feelings of mutual sympathy and interest have been created on either side—the interposition of mutual friends has not been wanting—correspondence has been undertaken—and one person not unknown to our columns is at the present moment actually travelling in Denmark. And, what is most important, several right reverend members of the Episcopate in Scotland and in America have expressed their sympathy, and more than mere sympathy, in the undertaking—while the Danish ecclesiastical paper, the *Kyrke Tidung*, has begun to concern itself in the affair. For example, not long since it gave a translation, as a contribution towards the good work, of that letter upon the ecclesiastical condition of Norway, which was published in our columns during the present year. It must never be forgotten that, long before the attention of Churchmen here was peculiarly called to the religious state of Denmark, a movement in that country towards a Church restoration was in progress, under the illustrious Pastor Grundtvig, which finds its complement in the awakened sympathies of British Churchmen. We cannot but augur the happiest results from such a combination.

In conclusion, we are enabled to present a document which has an immediate reference to the Danish movement—the reply of the Ecclesiological Society of London to the very interesting and friendly letter of the Church History Society of Denmark, which we have already published. We are glad to observe that the correspondence which has been established includes that of Societies in their corporate character, whose letters have a weight which can hardly attach to those of merely private persons.

The Ecclesiological Society's Rooms,
78 New Bond-street, London.
April 28, 1852.

To the Committee of the Danish Church History Society:

Gentlemen—I must apologise for the long delay which has taken place in answering your important and interesting communication, dated Copenhagen, Jan. 9, 1852. The delay has arisen from the impossibility, from various circumstances, of summoning a committee of the Ecclesiological Society before Friday last, April 23. The committee alone is competent to decide upon such questions as those raised by your letter, and at its last meeting it proceeded to consider your communication.

I am instructed by the committee to assure you of the great interest taken by the Ecclesiological Society in the information your letter gives respecting the objects, transactions, and publications of the Danish Church History Society. It fully agrees that the establishment of friendly relations and intercommunication between your society and our own, is an end, the attainment of which is much to be desired; and we are convinced—to use your own appropriate expressions—that "such intercommunication can only lead to a mutual understanding of our relative positions, and may be of great practical importance, apart from all considerations of a mere literary nature."

In particular, it is a great satisfaction to us to perceive that you have rightly apprehended a peculiar characteristic of the Ecclesiological Society, namely, that it pursues its inquiries into the antiquities, architecture, and ritual of the Christian Church in no mere archæological spirit, but with a practical and religious purpose. We gladly recognize the same high aim in the Danish Church History Society; and we venture to hope that your efforts, made in this spirit, may meet with deserved success.

Your committee is not mistaken in supposing that we feel deep interest in the movement to which you refer in your letter, and to which, indeed, we partly owe your esteemed communication—the steps, viz., that are now being taken by some members of the Church of England for acquiring and disseminating information "as to the condition of the non-episcopal communities of Christians upon the continent of Europe, and to the relations of the Church of England towards them." We regard it as a matter of congratulation that this movement has met with such a response from the Danish Church History Society, and we shall be most glad if, by affording sympathy and diffusing information, we may be instrumental in calling the serious attention of catholic-minded men in Denmark to the question, whether there are, or are not, certain distinctive characteristics of the constitution of the Holy Catholic Church in all lands, testified to *semper, ubique et ab omnibus*, and having reference to the transmission of Apostolic prerogatives, which it has become incumbent upon them, towards the accomplishment of their laudable and holy objects, to bring into juxtaposition and comparison with the constitution of the community to which they belong; and you will not need to be assured that this is said with charity and humility on our parts, and a sincere affection for you, and sympathy with your desires; nor should we have ventured thus to address you, but that the tone of your letter encouraged us to deal frankly with you, and in the spirit of the document with respect to foreign non-episcopal communities of Christians to which your own letter alludes.

In conclusion, I am instructed by the committee of the Ecclesiological Society to say that they gladly accept the offer of the Danish Church History Society for friendly co-operation in the similar objects of both bodies—viz., the religious and practical study of sacred architecture, antiquities, and history.

And further, I am authorized to offer to your library the publications of the Ecclesiological Society, which shall be sent to any address that you may name. We shall feel much obliged for the promised present of the interesting publications of the Danish Church History Society.

I have the honor to be, gentlemen, your obedient servant,

BENJAMIN WEBB, Hon. Sec.

P. S. I append a copy of the appeal to the members of the Church of England referred to in the letter, and a list of the Ecclesiological Society's publications.

From the Scottish Ecclesiastical Journal.

Diocese of Glasgow and Galloway.

Peebles: Confirmation.—On the 24th ult. the Right Rev. the Bishop held a Confirmation in St. Peter's, Peebles, when 13 young persons received this sacred rite, and were solemnly addressed by his Reverence. The *Peebles Journal*, a Presbyterian local paper, describing the ceremony, says—"It is not often that we have the opportunity of witnessing amongst us the celebration of this solemn and justly venerated rite of the early Church. . . . . We cannot express in too strong terms our admiration of the affectionate and fatherly spirit which pervaded the whole address of the Bishop, and which must have left a lasting impression, not only upon those for whose benefit it was more especially intended, but upon every heart susceptible of religious impressions. The tone and the manner were admirably calculated to win the affections of the young, and command the esteem and approbation of the old. Nothing could better evidence the parental anxiety with which the (Scottish Episcopal) Church watches over the religious education of her young disciples, or demonstrate how groundless the allegation that such services are regarded by Episcopalians as mere matters of form, in which the outward bending of the knee is sufficient, and the inward homage of the heart not required. The very fact that no fewer than thirteen young persons—a number which may be considered large for Peebles—were Confirmed, is a strong demonstration of respect to the Rev. Mr. Wyer, and a public vindication of powerful religious principle."

Hawick: Confirmation.—The Right Rev. the Bishop held a Confirmation on Sunday, the 26th ult. at Hawick. There were admitted to the rite 20 adults and 2 school children, most of whom had been brought up in Ireland as Presbyterians. The Bishop delivered an *ex tempore* address on the occasion, admirably adapted to the operative class to whom he was ministering. The Confirmation of the factory children from the Evening School was purposely deferred, in order that they might have another year's training.

The new village of Wilton, near Hawick, is rapidly increasing in size and importance, and a large room is being built there to be used as a School room, under the charge of the Rev. R. Campbell of Hawick, in connexion with the Church.

Melrose and Galashiels: Confirmation.—On Saturday, the 1st inst. (the Festival of St. Philip and St. James), the Apostolic rite of Confirmation was administered by the Right Rev. the Bishop, in the chapel of the Most Holy Trinity, at Melrose, to forty persons, including *thirty-seven* adult catechumens, converts from Presbyterianism—the *firstfruits* of the Church in Galashiels—all of whom, by the kind care of Mrs. Scott of Gala, were conveyed in carriages to Melrose (which is four miles distant from Galashiels), thus precluding those temptations, as well as the distraction of mind and fatigue of body, to which candidates are too often exposed, in having to go long distances to be Confirmed. The whole of the children of St. Mary's (Galashiels) school were present, having been conveyed to Melrose in like manner by the same benefactress; and it was truly touching to hear their voices mingling in the prayers and praises of the Church, on behalf of their parents, brothers, and sisters, then about to be Confirmed. The Bishop delivered to the candidates a most paternal and practical charge, with the affectionate earnestness of manner which characterizes him. Out of those Confirmed on this occasion, there were *ten or twelve* cases in which *fathers and mothers* (from forty-five to sixty-five years of age) were kneeling together with their *sons and daughters*, to renew their Baptismal vows—too long, alas! neglected—and to receive their Bishop's benediction. The fervent and distinct way in which the responses were uttered, will not soon be forgotten by those who heard them. The candidates had all undergone a course of nearly four months' catechising and special instruction. Many more in Galashiels, we understand, are now in progress of being restored to the Church of their forefathers; about twenty have already presented themselves to be instructed as candidates for Confirmation; and it is fully expected that, with God's blessing, there will be at the next administration of this holy rite (which cannot be far distant) at least fifty catechumens. Whole families are now seeking to be received into the Church:—the people seem to have been completely *satiated* with schism, and to be *ripe for* that *unity* which *the* Church alone offers. There are twelve or fourteen different forms of schism in the town, as many capacious and imposing meeting-houses, and about twenty so-called ministers. "*The harvest truly is plenteous, but the laborers are few;*" and, alas! if the *present* opportunity be suffered to pass away, it may never occur again. The amount of pastoral work to be done in a manufacturing population of 8000, in such a town as Galashiels, is appalling, and would fully employ several clergymen, if it were only in ministering consolation to the sick and the dying. We may mention in regard to this interesting mission, that when, in August last, the Rev. T. A. Purdy was licensed to *begin* and *carry on* the work, he commenced, with eleven children, a school which now numbers upwards of fifty; and at the daily service, which all the children attend regularly, and where, as they have been taught to sing, the service is choral, at first about three adults only used to be present, but now there are seldom fewer than twelve or fourteen, and sometimes many more. On Festival evenings there is always a *late* service, at which, generally, from fifty to eighty persons are present. At the opening of the mission, about thirty persons were generally present at the Sunday services; now the average number is 200! The temporary chapel (some rooms in a house fitted up for the purpose) has been thrice enlarged, and is even now far too small. Numbers of people willing to submit to and to receive the Church's discipline and instruction congregate about the doors Sunday after Sunday, and remain throughout the service, where they can *see nothing* and *hear but imperfectly*. The want of a spacious chapel is greatly felt. Measures are, however, now in progress for raising subscriptions, and it is fervently hoped that the members of the Church will, for CHRIST's sake, help so holy and blessed a work by their sympathies, by their prayers, and by their contributions.

On the Sunday following the above Confirmation, the Bishop preached in Trinity Church, Melrose, and all the persons Confirmed the day before partook of the Holy Sacrament—those from Galashiels having been again conveyed to Melrose by Mrs. Scott's kindness. The Bishop was also present at afternoon service, and afterwards preached in the evening in St. Mary's School, Galashiels.

From John Bull of May 31.

The Return of Perverts.

Rumor is busy with the probable return of the late Archdeacon of Chichester to the Church of his baptism and his ordination. Over such a prospect it is impossible for any Churchman to do otherwise than rejoice most sincerely. We trust, however, that if this hope is to be realized, his return will not be, as that of another late pervert, effected in a stealthy manner, but that it will be done openly before the Church. We do not receive Popish Priests into the Church of England without a formal and public act of recantation. In the case of those who have apostatized from the Church, and desire to return to her bosom, it is evident that this recantation is not less necessary, and that it should, moreover, be accompanied by a suitable acknowledgment of the enormity of the sin involved in the repudiation of the baptism and the orders of our Church by any of her members and ministers. Mr. Manning himself will, no doubt, feel that this is the only reparation he can make, and that it is a reparation he ought to make, for the insult he has offered to his spiritual mother, and for the offence which he has given both to those who have followed his pernicious course, and to those numerous Churchmen who, through the Romanizing tendency and final apostacy of himself and others, have been betrayed into the opposite error of repudiating the truly Catholic principles of our Church.

We call attention to these considerations, in the hope that our Bishops may take counsel together, so as to be prepared to deal with any case of this kind which may present itself. It is not a case, as it appears to us, with which, after all that has taken place, any Bishop should deal by himself. On the contrary, it appears to be a most fit subject to be taken into consideration at the next meeting of the Convocation. The terms on which, the mode by which, those who have strayed from the fold are to be received back again, is of all others a subject for the consideration of the Church's Synod, nor could the framing of canons with regard to it possibly be viewed by the Crown or by Parliament in any other light than as a legitimate exercise of its functions.

ORGANIZATION OF THE ROMAN CATHOLIC CHURCH IN ENGLAND.—The *Tablet* gives the following account of the arrangements which have been determined on, and which are in a fair way of practical adoption, for the organization of the Roman Catholic Church in England:—"For each of the Sees in England, except one, the Holy See has decreed the creation of a chapter, consisting of twelve Canons and a superior, under some title or other which is not to be Dean. In the excepted diocese, we understand, that it is supposed there are not sufficient materials for a Chapter, and therefore none has been established. In case of an Episcopal vacancy in any diocese, an absolute majority of the Chapter, that is, at least seven votes, and along with them the Bishops of the province, are to have the privilege of recommending, as in Ireland, three names of priests to fill up the vacancy; of course it is not to be understood that in England any more than in Ireland, the Holy See parts with its absolute power of nomination and appointment; but in both countries, the same method substantially has been adopted, of learning the local wishes and opinions which, wherever higher considerations do not intervene, the Holy See, in its prudence, is always most desirous to consult and to conciliate. In addition to this movement toward a perfect hierarchy, the Supreme Pontiff has given 'fixity of tenure' in England, to a certain number of clergymen, who are to be in the nature of parish priests, but who are to be distinguished by another name, 'missionary rectors.'—*Ibid.*

BISHOPRIC OF BORNEO.—It is stated that the Rev. F. T. M'Dougal, who will be the first Bishop of Borneo, and will be consecrated so soon as the arrangements for the formation of the Bishopric are completed, was formerly a medical gentleman attached to King's College, Hospital. Mr. M'Dougal entered into holy orders a few years since, and proceeded as Missionary to Sarawak.—*Ibid.*

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c., cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.
For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.
This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars and sixteen Day Scholars.
THE TERMS for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.
In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.
The present Rector would invite the attention of previous patrons of the school to the following from the Rev. DR. PARK, by whom it has hitherto been most successfully and acceptably conducted.

"POMFRET, Conn., Feb. 25th, 1852.
I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.
POMFRET, April 3d, 1852. ROSWELL PARK."
May 15, 1852–3m

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th–tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.
California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
MRS. MARY PROAL JUDSON, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.
In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3-tf
Trinity Hall, Utica, Feast of the Annunciation.

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.
Any shade or quality needed, that we may not have in stock, can be furnished at short notice.
Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.
Also best Curled Hair for Cushions. Also Plush for Pulpits. For sale by
DOREMUS & NIXON,
jan 3,—6m 21 Park Place.
P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

PUBLISHED BY THE GEN. PROT. EPISCOPAL S. S. UNION.
New and Beautiful Books,
For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character.*" By the author of "*Charlie Burton.*" With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]
NORTON HARGRAVE, AND OTHER SKETCHES; being the Second Series of "*Shades of Character.*" By the author of the preceding. With fourteen fine engravings. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].
THE PRIZE DAY, AND OTHER SKETCHES; being the Third Series of *Shades of Character*" By the author of the preceding. With thirteen fine engravings. 1 vol, 256 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].
TIMID LUCY. By the author of "*My little Geography*"—"*Fear not Little Flock.*" With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 238 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).
WATCH AND PRAY. A sequel to "*Helen Morton's Trial.*" By Mrs. Joseph C. Neal. With beautiful illustrations executed by N. Orr, from designs by Matteson. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).
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THE FRIENDS. *A Tale for Youth.* With a frontispiece, 102 pages, 18mo, muslin, (25c), half morocco, (22c), fancy paper covers, (10c).
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Nov. 15.—tf

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Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
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THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
tf REV P. L. JAQUES, Rector.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.
Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.
Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.
Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 82 Beaver-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852–3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
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Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
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George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
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